# Record of Christian Work

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UNDER the leadership of Rev. F. B. Meyer and Rev. F. S. Webster a "Day of Intercession and Conference" will be held in connection with the Coronation day in London on June 25. Many prominent leaders in religious work have expressed their approval of the plan, and are to take part in the services.

WE are glad to note again that the Rev. Hugh Price Hughes, after an enforced absence from London, owing to overwork, has again returned and taken up the work in connection with the West End Mission at St. James Hall. Mr. Hughes's influence is not in any way limited to his own denomination, and his work is felt throughout the entire United Kingdom.

OUR attention has been called to the statement in an article on the Christian Endeavor movement, which appeared in the March number of our magazine, to the effect that the first Christian Endeavor Society among the Chinese, outside of San Francisco, was established in Philadelphia. The superintendent of the Central Congregational Sunday school Bible class at Fall River, Mass., informs us that the society in their church has sustained a Chinese branch for four years.

AMONG the many good things said by Dr. van Dyke, as moderator of the General Assembly, we believe nothing was more concisely stated or more wisely put than the following statement regarding his denomination: "The Presbyterian Church has a system of doctrine in her mind and a Gospel of Love in her heart. The greatest virtues are love of God and patriotism. The man without a country is an exile in the universe. The man without a God is an orphan in eternity."

DR. VAN DYKE'S sermon before the general assembly is one of the richest contributions to Christian literature that we have read in a a long time. We could wish that it might be read by young ministers throughout the country, not only for the beauty of its style and simplicity of expression, but as an example of the fascinating power of the old Gospel. There is no theme which has such power over men to-day as the simple story of God's provision for mankind in the gift of Jesus Christ. Let men study this sermon of Dr. van Dyke's and they will find the secret of his power over men, beside of which speculative treatises and sensationalism will become intolerable.

THROUGH the generosity of the Earl and Countess of Aberdeen, a memorial has been erected to Henry Drummond in the city of Glasgow, in the form of a drinking fountain. It is within sight of his house and the college with which he was connected. The exercises were participated in by the Earl of Aberdeen, Professor George Adam Smith, Lord Overtoun, and the Lord Provost of Glasgow.

MUCH interest has been attracted by the annual meetings this year of the two great Presbyterian and Baptist denominations, at New York and St. Paul. The General Assembly of the Presbyterian Church met in New York from May 14 to 22, and the American Baptist Missionary Union held its eighty-eighth anniversary May 21 to 22, in St. Paul, Min-

nesota. Both gatherings were characterized by a spirit of enthusiasm for aggressive Christian work, and by a spirit of concord throughout.

THE greatest interest was, perhaps, centered in the Presbyterian gathering, as many were interested to know what action would be taken by the General Assembly in regard to the report of the committee appointed to revise the Westminster confession of faith. To many the report was disappointing in that its recommendations were extremely conservative, while, on the other hand, a very small minority felt that any change in the old form of statement was a beginning which would eventually end in the breaking away from the faith of the fathers. The general impression, however, as voiced by the religious press, not only in the Presbyterian body, but in all other denominations, has been in hearty accord with the action of the Assembly. It has been felt that the essential truths have been restated more strongly, and that the changes have been for the best interests of the church. We believe that one of the most significant features of the entire discussion has been the irenic spirit which has characterized all the discussions of the assembly.

THE special theme in the Baptist Missionary Union which called forth the principal discussion was the question of coördination. It is argued by the advocates of coördination that by bringing together, under one management, the various boards of the Baptist denomination there could be greater economy than by the present method by which several offices with their secretaries are maintained at great expense. Those opposed to coördination have argued, however, that there are insurmountable difficulties in such a plan, and that the extra expense of maintaining different boards is more than offset by the greater efficiency of the boards in working unhampered on their own lines and in interesting churches in specific boards. Under the plan of coördination it is argued that donations will be given for the general fund once a year, whereas under the present plan the different objects of the church can be presented to the Christian public and more funds can be raised for their maintenance thereby. Among the special features of the Conference was the address by Doctor Barbour, Secretary of the Foreign Mission Board, who has recently returned from a journey around the world covering ten months' absence. Much of his time was spent in carefully studying the conditions in China and the Philippine Islands.

PROF. A. H. SAYCE, in an article in the June "Homiletic Review," reviews the work of archæologists in Egypt and calls attention to the light which recent discoveries shed upon the Scripture narratives: "It is now conclusively proven," says Doctor Sayce, "that long before the age of Abraham, the people of Egypt were reading and writing and keeping records of current events. . . . . The world of the Egyptian first dynasty was one in which this was already old." Doctor Sayce believes that the Egypt in which Joseph held so high a rank, and in later years where Moses received his education in the Royal Court, was a nation that had already enjoyed a high degree of civilization, and had its own history and literature, with which these early Bible characters were doubtless familiar.

AT this season of the year our English exchanges are filled with references to the "May Meetings," which are spoken of as being the most successful that have been held for many seasons. Conferences and missionary gatherings, representing almost all of the leading denominations and societies, are held during the month of May in London, and bring together the great leaders of religious thought and work in Great Britian. We notice among those who are mentioned as having taken part in

the conferences of this season, Dr. Alexander Maclaren, Rev. R. J. Campbell, Rev. Hugh Black, Mr. Eugene Stock, and the Bishops of London, Durham and Hong Kong.

"SO little done; so much to do." These are reported to be the last words of that extraordinarily gifted man, Cecil Rhodes. There is a touch of sadness in such an admission from such a man. Most men would have felt that they had accomplished a life's work with which they might well be satisfied when they viewed all that he had achieved in political power and material prosperity. But this world can never satisfy and its greatest success is always small when viewed from death's chamber and there is always so much more to be done. It is one of the Christian's greatest joys to know that death does not end the privilege of work and the Father's House will still afford a sphere for continued service.

## CALL TO THE NORTHFIELD CHRISTIAN WORKERS' CONFERENCE.

To maintain the catholic spirit of Christian teaching it is essential that equal emphasis be placed upon coördinate truths. Heresy has often originated by giving undue prominence to one truth, to the neglect of others, and ultimate denial of equally essential doctrines. Thus faith and works must never be divorced, and the emphasis of the subjective life of the soul must find expression in the objective experiences of daily life.

Northfield teachers have in recent years placed special emphasis upon the privileges of a life fully yielded to God and hundreds have been blessed thereby, and testified to new joys. We rejoice in this manifestation of God's love and power in the lives of His children. But many, who have now experienced the fullness of God's blessing in their own lives, need other teaching in God's Word, with a view to efficiency in Christian service. It is not enough to have a subjective experience; there must be objective results. Christianity is more than a soul's experience; it is also a life of service.

While we would in no way lessen the emphasis which has heretofore been placed upon the spiritual life of the individual, we believe that there should be more direct and consecutive teaching in the matter of actual service. With this end in view, courses in Bible study upon the Minor Prophets, conducted by Rev. G. Campbell Morgan; institutes for the study of methods of work by specialists, and lectures upon other subject of interest to Christian workers, have been arranged.

In sending this invitation to the Christian public to attend the twentieth General Conference for Christian Workers to be held at Northfield, August 1 to 17, it is with earnest prayer that all who attend may receive that help which they most deeply need.

But neither speakers, however spiritual, nor methods, however good, constitute the source of blessings: it is only as God graciously bestows His presence and power that these become effective. Let our prayer, therefore, be unto Him in the words of the Psalmist: *"Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness."*

D. L. Moody

## THE NORTHFIELD SUMMER BIBLE SCHOOL.

The Summer Bible School, outlined in a recent number of the RECORD, begins July 1, and continues throughout the month. The directors plan to have the Student Conference overlap the school in such a way that anyone attending either the Bible School or the Conference may have the benefit of both and that the students who are delegates to the Conference and who anticipate staying over for the Bible School, need not miss the first lectures. Thus far the outlook for the school seems very bright. Rev. G. Campbell Morgan has been in Northfield for some time and is taking a lively interest in the school. Dr. W. W. White is expected to give his very helpful lectures on "The Writings of Luke, the Physician." Mr. Kelman's subject has not yet been announced, but if we may judge from the enthusiasm with which he is received in the British Isles, whatever he is planning to offer will be acceptable.

## "LIGHT FOR DARKNESS AND DARKNESS FOR LIGHT."

Paul D. Moody.

The Bible is a startling book. It has a disquieting habit of giving lists of sins, in which we find, side by side with evils we have been accustomed to deem crimes, other evils which we have not always even considered as weaknesses. We are alarmed to find along with murder and theft, mention made of something we have fondly considered only a failure, or perhaps an idiosyncrasy indispensable to strong personality.

In the fifth chapter of Isaiah we have an instance of this very thing. The prophet has been pronouncing woes upon certain classes, upon those who "rise up early to follow strong drink" and those who "join house to house and lay field to field, that they may be placed alone in the midst of the earth,"—we need not think that monopoly is a nineteenth or twentieth century problem only—and in addition to these a woe is pronounced upon those who "call evil good and good evil" and who "put light for darkness and darkness for light."

Now we have been accustomed to think that the man who deceives himself with misnomers is foolish perhaps, but Isaiah's judgment seems harsh. Although we may not agree with him, we do not usually classify the optimist with the drunkard. Why does the prophet take this view?

There is a deep truth underlying this and it is found in the words, "As a man thinketh in his heart so is he." St. Paul, it will be remembered, interrupts his argument on the resurrection with the quotation from Menander that "evil communications corrupt good manners." It was because they were holding false views of the resurrection that the lives of the Corinthians had become defiled. Sophistry is not a weakness of the mind only. It leads to sin. So untrue methods of designation lead to wrong ideas and wrong ideas lead by no indirect path to sin.

For example, in our own day, which have we most to fear in literature, the old-fashioned books of two or three generations ago which concerned themselves with immorality and called it by its proper name, or the modern novel which in diabolical fashion glosses over the foulness with polite words? Neither, it is true, is necessary, but which is more pernicious—the open coarseness or the polished innuendo?

Suppose in our own inner lives we unflinchingly call a spade a spade, and our "pet weakness" by its proper name. Call your expressive language what the Bible usually calls it, swearing, and it will have a decidedly restricting influence. Call your criticisms what they really are, back-bitings, and see if they do not tend to lessen. Write down the sin you have committed in the exact word the Bible would apply and then look at it in black and white and you will look, in the future, upon that sin in a very different light. Call a lie a lie, whether it be a polite one, a conventional one, or merely a little white one. Call theft theft, even if you have only stolen the time which belongs to your employer. The Bible does not talk about petty weaknesses as little sins, and a far better knowledge of Greek and Hebrew will be required than any we now possess, before the comparative idea of sins can be wrung out of the Bible.

The other side of the verse we are less apt to need. We do not so much call good evil as evil good. Yet how much, even of this, there is in many Christians! How many really disinterested acts are attributed to policy and how much uncharitable criticism we meet as we go about. There are certain sources which we are persuaded can never give out anything good, certain men whose every word and deed must be wrong, on principle. Everything a man writes must be wrong, we are sure, because his theory of the atonement differs from ours and because we do not agree on baptismal regeneration. This is calling the "sweet" "bitter."

These, perhaps, seem little things to us, but the Bible ruthlessly classifies them with the sins of drinking, pride and irreverence.

## STUDIES IN THE EPISTLES OF PETER.

### Rev. J. H. Jowett, M. A.

### "THE FIERY TRIAL." 1 Peter iv. 12-19.

"The fiery trial which is to try you." I should have supposed that one of the perquisites of sainthood was deliverance from suffering. One would have anticipated that part of the inheritance of grace would be freedom from sorrow and tears. The fiery trial would be kept remote. The flames would never reach us. The enemy would be stayed, and we should sit down in happy quietness at the King's feast. But this is not the program of Christianity; Christianity is almost alarmingly daring in the obtrusive emphasis it gives to the darker elements in its program. There is no attempt to hide or obscure them. No effort is made to engage our attention to the "green pastures and still waters," and to distract us from the affrighting valley of shadow and gloom. "Whom the Lord loveth he chasteneth." "In the world ye shall see tribulation." "Perfected through suffering." "Let him take up his cross daily and follow me." "The fiery trial which is to try you!" These are not words which are addressed to "murderers," or "thieves," or "evil-doers," or "busy-bodies"; they are quietly spoken to the saints, to men and women whose lives are pledged to virtue, and who are aspiring after the holiness of the perfected life in Christ.

Then let us just note this. Our sufferings do not prove that our religion is counterfeit. Our many temptations do not throw suspicion on our sonship. Our trials are not the marks of our alienation. Do not let us think that we are "strangers," because our robes are sometimes stained with our blood. "Think it not strange," says this much-schooled apostle, "think it not strange." Do not think you have

never been naturalized, super-naturalized, that you are still a foreigner, an outcast from the home and redemptive grace! These are the happenings of the home country! They are not the marks of foreign rule, they are the signs of paternal government. You are in your Father's house. God will convert the apparent antagonism into the ministries of heavenly grace. The oppressive harrow as well as the genial sunshine is part of the equipment needed for the maturing and perfecting of the fruits of the earth.

What then is the purpose of the fiery trial? What is the meaning of this permitted ministry of suffering? First of all, *the fiery trial tests our character.* It discharges the purpose of an examination. Now the examination, rightly considered, is a vital part of our schooling. An examination is a minister of revelation. It reveals us to ourselves. It unfolds our strengths and our weaknesses. We know where we are. It is even so in the larger examinations afforded by the discipline of life. Our crises are creative of self-revelation. Our inner life is opened out and we see its strengths and its infirmities. Now I want to confess that I think the revelation is usually attended by grateful surprise. Our strength and our power of endurance fill us with amazement. When the trial was looming in the distance, and we contemplated it from afar, we spake in this wise,—"I do not see how I can possibly bear it. It will be more than I can endure." And then the crisis came near to us; it touched us with its clammy hand, it embraced us, and yet how calm and how strong we were in the very midst of the terrific season! How spake we then? "I never thought I could have gone through it." And so, as the Apostle Paul would say, "Probation worketh hope." The heavy discipline is creative of assurance. The very terror becomes the nutriment of my confidence.

Secondly, *the fiery trial confirms the character.* The hard discipline not only reveals our character, it strengthens and solidifies it. Hard trial makes hard muscle. Too soft water makes flabby limbs. Too soft water makes no bone. Too soft circumstances make no bone, No backbone! Luxuriousness is not the cradle of giants. It is not unsuggestive that the soft and beautiful tropics are not the home of the strong, indomitable, and progressive peoples. The pioneering and progressive races have dwelt in sterner and hardier times. The lap of luxury does not seem to afford the elemental iron for the up-bringing of strong and enduring life. Hardness hardens; antagonism solidifies; trials inure and confirm. Men who have been soft and irresolute have frequently been hardened into splendid decision by the ministry of antagonism and pain. Is it not this to which our Saviour referred when He hinted at the transformation of Peter? "Thou art Simon," a hearer, a man of loose hearsays and of easy opinions. "Thou shalt be called Peter," a rock, a man of hard compact and resolute conviction. The loose saint was to be changed into granite, but only through the ministry of fire. He was transfigured through hardness. "We must through much tribulation enter into the kingdom of God."

Thirdly, *the fiery trial develops character.* I use the word develop as the photographer uses it. He uses it to express the process of bringing out into visibility the buried outlines of his picture. He immerses the plate in a dish of liquid; he tilts the dish from side to side; the liquid washes and rewashes the face of the plate, and little by little the hidden graces are disclosed. "All thy billows are gone over me." That is the developing ministry of the waters of sorrow. They bring out the softer graces of the character, they develop its finer lines. It reveals itself in more exquisite loveliness, from strength to strength, and from glory to glory.

I do not wonder that with conceptions such as these, and with such outlooks, the Apostle calls upon his Christian readers to lift up their heads, not to walk as children of shame, but to step out buoyantly as children of re-

joicing. See the motives which he adduces to encourage this spirit of rejoicing. *Look at your companionship.* "Ye are partakers of Christ's sufferings." In the furnace there is One with you like unto the Son of man. He is your inseparable Companion. Anybody who is familiar with Samuel Rutherford's letters, letters chiefly written to men and women in sorrow, will know how upon almost every page he brings near to the heart of the sufferer this thought of the consoling companionship of Christ. "Yet I do persuade myself ye know that the weightiest end of the cross of Christ that is laid upon you lieth upon your strong Saviour; for Isaiah saith, In all your afflictions he is afflicted. Glad may your soul be even to walk in the fiery furnace with One Who is like unto the Son of man, Who is also the Son of God. Courage! Happy your heart when ye do tire, He will bear both your burden and you."

*Look at the character of the operator.* "The Spirit of glory resteth upon you." Even in the fiery trial the Glory-spirit, the Maker of glory, rests close upon our spirit. He rests there as though He were controlling all the environing hardships and trials, and converting them into ministries of beauty and grace. The immeasurable waters of Niagara generate electrical power of most destructive strength, and yet a man may employ the power to finely engrave the name of his loved one upon a jewel. And these multitudinous waters of sorrow, which might prove so destructive, are employed by the Spirit of glory to write our Father's name upon our forehead. If the flood is in the hands of the Glory-spirit we need not shrink in fear. In some hands the implements used in surgery would be implements of mutilation and murder, but in the hands of a wise and confident surgeon they are the ministries of sanity and health. Look, cries the apostle, at the character of the operator, and you will be fillled with rejoicing.

*And look again,* he says, *at the splendid issues.* "At the revelation of his glory, ye may rejoice with exceeding joy." Why this jubilant rejoicing? Because when the Lord is revealed in His glory, it shall then be disclosed that we are partakers of the glory. The Spirit of glory which has been resting upon us will have wrought us into the Master's likeness. We "shall be manifested with him in glory." Once again God will look upon His work and declare that it is good.

Well, now, if this be the ministry of trial, surely the fiery trial is a solemn necessity. Luxurious ease would destroy us. If the winds remained asleep we should all sink into softness and impotence. Life would drowse along in effeminate dreams. The glory of the perfected life would never be ours. And so life must have its crises. It requires its judgments. Judgment must "begin at the house of God." Even the consecrated folk need to be examined, need to be confirmed, need to be developed. Even Paul must be thrown into the fiery furnace. Even John must feel the pain of the stinging flame. And if this is needed by Paul and Peter and John, how much more by me! "If it begin first" at Paul, what shall be needed for me? If judgment begin with the Church, with the souls who have offered themselves in trembling consecration to the Lord, how shall it fare with the godless and the indifferent? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" What a work is our salvation! These wills, these desires, these yearnings, these bodies! What manifold ministries our God has to set to work in order that we may be clothed in His likeness! What toil God has with us, even with Peter, and John, and Paul! "Tribulation . . . . worketh hope, and hope needeth not to be ashamed."

"Wherefore" what shall we do? What is the secret of triumph? Make a venture of faith. "Commit your souls." Deposit them as a trust in the hands of your Creator. "Father, into thy hands I commit my spirit." Engage in a life of service. "Commit

your souls in well-doing." Convert your days into poems of goodness, fill them with the sweet minstrelsy of beneficence. Let your eyes be possessed by a happy expectancy. God is "a faithful Creator." The consecrated life will justify itself; it will at length arrive and find itself at home with God. And so let us hold fast to the heartening truth—

"That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led.
Yet if we will one Guide obey,
The dreariest path, the darkest way
Shall issue out in heavenly day."

## THE LIFE STORY OF CYRUS HAMLIN.*

### Henry Clay Trumbull, D. D.

It is sometimes pleasant to trace out the roots of character that show themselves in the life of a man who has accomplished a great work in the world. These roots may be in his ancestry and in the community and region in which he was reared—in what the scientists call "his heredity and his environment." Dr. Cyrus Hamlin is an illustration of this. He was of Huguenot stock. His ancestors had suffered persecution and one of them martyrdom for conscience' sake. His grandfather and three sons fought in the Revolutionary War from its beginning to its end. Their home was Massachusetts. As showing the individuality of the old colonial patriot, it is said that because of his admiration for Roman heroes and Roman character he named his first boy Africanus, his second Americus, his third Asiaticus, and his fourth Europus. Then having disposed of the continents he came down to individuals, and his twin boys were named Hannibal and Cyrus.

So marked was the old patriot even among Massachusetts patriots that after the Revolutionary War was over, the legislature of Massachusetts granted him a large section of land in the District of Maine "in consideration of his great sacrifices and faithful services." Large portions of the "District of Maine" were then a wilderness, prominent among the inhabitants of which were Indians and bears. On his visiting Maine to inspect his gift the veteran found the tract so wild and rocky that, though he had fought bravely through the Revolutionary War, he shrank from the attempt to overcome the enemies in that desert wild, and he begged the Massachusetts legislature to take back its gift.

Finally farms in a better district were given to four of his sons, and the Hamlins moved to Maine. Of the twin boys, Hannibal and Cyrus, Hannibal became the father of Cyrus Hamlin, the missionary who did such a work in the world; while Cyrus became the father of Hannibal Hamlin, who was elected vice president of the United States at the time that Abraham Lincoln became president. The mother of Cyrus was the daughter of a Revolutionary colonel, so that Cyrus came fairly by patriotic and fighting instincts.

In New England education is in the atmosphere and "in the bones"; the appreciation of it and the desire for it are in the atmosphere; everybody values it and everybody wants it; the determination to have it, whether one has or lacks the means to get it, is "in the bones" of the individual. So young Cyrus Hamlin worked on a farm, and learned the silversmith's trade, and studied and thought of an education meantime. He went to school and he taught school. For a time he attended Dr. Edward Payson's Bible class in Portland,—and that was a great deal better than passive listening to sermons. An individual word to him from Dr. Payson when he first

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saw him was a powerful appeal,—"Poor country boy! have you come to this city to be lost or saved?" The foreign missionary cause was much talked of in New England in those days. Jeremiah Evarts's foreign missionary magazine, the "Panoplist," was read regularly in the Hamlin family circle. When Cyrus was ten or twelve years old he was interested in a special appeal made for heathen children in India, and all through his young manhood the subject of missions was in his mind.

After he united with Dr. Payson's church in 1825, the thought of being educated for the ministry was pressed on him. As he had no means to secure a college course, the church volunteered, in view of his evident ability and character, to supply a thousand dollars for it. He studied at Bridgton Academy and went through Bowdoin College. Then he entered Bangor Theological Seminary. He was at that time considering the part of the world in which he should labor as a missionary, for the mission field had his heart. There were reasons why he inclined to China. India had been the field that first appealed to him in his boyhood days. But books of travel and other books caused him to desire to labor for the uplifting of Africa, and for a considerable time he felt that his mission was to the Dark Continent. Yet he finally went to a field far from any one of the three to which he had inclined. That the missionary spirit was prominent in Bangor was shown in the fact that when young Hamlin graduated, one of the students expected to go to Eastern Asia, one to Africa, and one to Constantinople.

Dr. Hamlin was sent by the American Board to Constantinople, and went with his wife in a vessel bound for Smyrna. They reached Constantinople in January, 1839, where he joined at the mission rooms Drs. Goodell and Schauffler. There were then three good, noble, and strong men together there, and the world has felt the value of their work since then.

influence in the introduction of a purer style of speaking and writing the modern Armenian." Of course this took time. But the language was renovated, and the Bible and the religious literature of the people were adapted to the new conditions.

So did the good name and influence of the missionaries extend that the people came to them for instruction in Bible truth and personal duty. After two or three years of the educational work, they had nearly or quite a thousand such seekers after truth come to them from without in a single year. And most of these seekers were made finders through the conferences. From Sir Stratford Canning, the English ambassador, the American missionaries had substantial sympathy and assistance, which they fully appreciated. Dr. George W. Wood, who had for some years been in New York as assistant secretary of the American Board, returned to Constantinople and was thenceforward a helper in the mission. A new and larger building was secured for Bebek Seminary, which afterwards became the cradle of Robert College. And Robert College has become a great center and radiator of Christian influence, and the life monument of good Dr. Cyrus Hamlin.

After Mr. Hamlin resigned the presidency of Robert College, in 1875, he returned to America. The year following he was chosen professor of dogmatic theology in Bangor Theological Seminary, from which he had gone out as a student forty years before. Three years later he was surprised by a call to be president of Middlebury College. Having considered the matter carefully he accepted that position, and remained in it for five years. Again he was called, in 1887, to accept the position in Hartford Theological Seminary of professor of dogmatic theology; and for some time he was there. So it seemed that God had service for him to perform in one place or another, and he heeded the call and performed the work. I am glad to have known the

good man and members of his honored family, as well as to have seen so much of his great work and to have felt personally the inspiration of his lofty example.

Dr. Cyrus Hamlin's direct and positive influence for good included the continents of Europe, Asia, America, and Hawaii of the Islands of the Sea. And the number is legion of those who as individuals felt that influence for good, and are glad and grateful. The closing years of his earthly life, which were to the last full of activity and usefulness, were in a quiet home in Lexington, Massachusetts. He died in Portland, Me., August 8, 1900.

*Philadelphia, Pa.*

## TYPES OF TEMPTATION: SOME PRACTICAL SUGGESTIONS.

Rev. Handley C. G. Moule, D. D.

Thus far we have kept ourselves within the fields of Holy Scripture. We have studied temptation in some typical examples recorded in the Bible. We have grouped together some of the warnings of the Bible, and some of its promises, bearing upon temptation.

Now let us walk out from "those holy fields," and travel along some of the streets and lanes of common life. Let us consider temptation as we may ourselves encounter it any day, and deal a little with the question how, in actual experience, to meet it. As we go, we will hold fast the treasures we have gathered from the Word, and we will ask how we may practically use them, in the life of day by day.

"Day by day"; let that thought live within us all the while. God gives us life a day at a time; let us take it so. To-day's temptation, not to-morrow's, is our real business; "the evil is sufficient to the day." And as life comes a day at a time, so too does the Lord. Let us humbly, simply, confidently, take Him so: our "arm *every morning*" (Isaiah xxxiii. 2).

How shall we deal with to-day's temptations? Let me begin the answer by some remarks upon the outskirts of the subject. No spiritual secret is meant to discredit the use of Christian common sense. Nor is any spiritual secret given us, surely, in order to supersede the free action of our own faculties (all of them being the Creator's gift) *within their proper sphere*. Is the very "power of Christ" intended to "rest upon us" (2 Cor. xii. 9)? It is indeed. But we are not therefore the less, but the more, the more calmly, hopefully, definitely, to use our memory, and our reason, and our will, within their proper sphere. We must not for a moment look to them to work the great miracle of victory. But we may and must use them, if I may put it so, to "prepare the way of the Lord" as He comes to do His work.

Take an illustration or two. Perhaps you are tempted from the side of the pleasantness of life. God has given you abundant gifts of health, or of youth, or of means, or of friends, of charming leisure, of charming work; some of these things, or all combined. And you know, if in the least real degree you know the Lord, that these gifts, apart from the Giver, become temptations—to selfishness, or to indolence, or to worship of "the creature." Now, only the blessed Creator can so deal with your inmost being that you shall so see and so love Him as to cry out, even on the path of flowers, "Whom have I in heaven but thee? and there is none on earth that I desire beside thee, my portion for ever" (Psalm lxxiii. 25, 26). But you can "prepare the way" for the blessing. You have a will. You are capable of insisting to yourself on the cultivation

of self-disciplined habits, helpful to high and steady thought. You can command yourself not to leave your Bible unstudied, and not to let your prayers be hurried and irregular. You can make it a real secret business to pray, with method and with purpose. You can will to think of the sacredness of time, and of talent; that solemn word (see Matt. xxv. 14-30). You can *recollect* the great facts of the Lord's mercies to you, and His right over you, and the rights of others over you, for your loving service in Him. You can habituate yourself to pause and think about the need or needlessness, fitness or unfitness, of this or that personal expense, this or that personal amusement or "pastime"; not in a morbid way, yet sincerely. All this is of the nature of "preparation of the Lord's way." So too is the employment of deliberate thought upon, for example, the nearness of the eternal world, and its unspeakable issues. "All the trees in life's wood are marked for the felling," writes Rutherford; "build not thy nest upon any."

Remember, this is all secondary. No reasoning will ever work a spiritual miracle. No discipline of habits will ever transfigure a soul. But the soul which knows that the Holy Spirit alone can work the spiritual transfiguration can, like Bartimæus, place itself by the wayside where the Lord of Light and Life will pass, and keep itself awake and listening to His question, "What wilt thou that I should do?"

Take another case. Your temptation is on the side of an irritable spirit, perhaps of a jealous one, easily aggrieved. Now here again the ultimate victory, the inmost and delightful deliverance, can be achieved only by the Lord. But here again you can "prepare his way." Has something happened which has wounded you? Have you been unfairly treated, or harshly criticised, or passed by in what you think are your lawful claims to attention? The Lord's blessed power alone can annul the pain at its very root. But you can "prepare the way." One simple suggestion may stand for many. You can say to yourself: "I will not make the temptation worse by talking about it, unless an unmistakable duty bids me. I will never allude to it to others, however near to me. Nay more, I will not talk it over with myself. I will direct my internal utterances in other directions. I will not think, and muse, and reason, till bad seems worse." The tempted heart acting thus will be very much better able to look up with simplicity to the divine Deliverer, for His "perfect work" at the center of the soul.

Take another case again. You are troubled with mental doubts. You have something of Job's experience, or of Asaph's. Here again the complete and ultimate release and safety can be achieved by the Son of God alone. But you can, legitimately, with powers He has given you in your nature, "prepare his way." You can make some use of maxims of common sense. "Never let what you do know be unsettled by what you do not know." Do not go first with your microscope to the circumference of religious questions; come back to the center, and open your eyes in reverence there. Do not first study the peculiar problems of some book of the Old Testament, the difficulties of its chronology, the question of its authorship, the comparison of its statements with nature, or with common history. Do not first try to sound the deep sea of the philosophy of matter, of mind, of will; of the ultimate relation between the Infinite and the finite; of the origin of evil. Begin with a new study of the Jesus Christ of the New Testament. Ask yourself, Is He the invention of Galileans, or the Fact of facts? The late Lord Chancellor Hatherly, ablest of judges of evidence, devoutest of Christians, once wrote to me that in his youth he was troubled with mental doubts, and that at such times his plan was to read over the last few chapters of St. John. That remedy never failed. He was reassured, at the center, of the uninvented reality of Jesus Christ. So he "prepared the way of

the Lord" for the renewed joy of living faith.

Lastly, let me suppose that your peculiar temptation lies on the side of defilement of thought; perhaps with sorrowful issues in actual moral failure, however solitary and unknown; perhaps beginning and ending in secret but sinful thought. Here truly it is only the Holy One Who can set us "free indeed," cleansing the very heart, through faith (Acts xv. 9). But even here we can "prepare the way." We can cultivate wholesomeness of common habits, neglecting no detail that may contribute to it. We can avoid the idleness of thought, for which, as well as for that of hand, "Satan finds some mischief still to do." We can, far more than we often think, impose it upon ourselves not to meddle with proved occasions of temptation which we need not encounter. We can decline to look at the picture, to read the book, to respond to the talk, to follow up the recollection, which has quickened evil in us before. This is not to work spiritual transformation. It is not to make the evil thing as hateful to us as a foul bodily object, which we instinctively avoid. But it is to "prepare the way of the Lord." It is to "wait for him in the way of his judgments" (Isaiah xxvi. 8). It is to be in the right attitude for the prayer which calls Him in for the victory which only He can win, and the blessed liberty which only He can give.

In all our temptations, let us not forget that holy "preparation of the way" which is done through the watchful use of *"the means of grace."* Humbly, diligently, watchfully, let us use worship, public, private, secret, and the Word of God, and the Table of the Lord. I have touched on some of these "means" incidentally already. Let me emphasize them all here, and not least the last, if used in simplicity and faith. For that sacred Table with its Feast is the Lord's own divine guarantee of the reality and glory of all He is, and all He has done, and all He can do, for the believing soul.

Yet even it is not the Lord. It is the "preparation of his way."

# CHRISTIAN ENDEAVOR TOPICS.

## Ida Q. Moulton.

THE FATHER'S CARE.

(July 6, Matthew vi. 25-34; Psalm ciii. 13-14.)

"The earth." Catch the meaning of those words, troubled heart; fathom their depth, anxious one; look to their source, distracted soul; God Himself cares for those who love and serve Him. Do you doubt it? If He cares for the fowls of the air and the lilies of the fields, will He not much more care for man whom He made in His image? What He does for the lesser is but a small proof of what He will do for the greater. He is great enough to be as careful for the individual as for the whole world.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Our greatest anxieties are over difficulties that never come to us. A man stood on the shore of a frozen lake that he wanted to cross. He tried the ice here and there with a stick and it seemed safe, yet he doubted its safety. As he stood there in his anxiety a man, whistling and driving a yoke of oxen drawing a heavily loaded sled, drove on the ice just a few yards above where he stood. This illustrates the attitude of Christ's followers. Some with doubts in their minds, and complaints upon their lips, live a life of ceaseless anxiety, worrying over every apparent difficulty. Others with gladness in their hearts and songs on their lips live in an atmosphere of perfect trust which is permeated with the precious promise, "Lo, I am with you alway."

A lady was awakened one morning by a strange noise at the window. Upon getting up she saw a butterfly flitting to and fro, in great fright inside the window, and upon the outside a sparrow pecking at the glass, trying to reach the butterfly. Each saw the other, but neither saw the glass. God is our invisible protector. When we forget Him fear and dismay fill our hearts. We lose our faith and courage and thus expose ourselves to the enemy. Oh, for a childlike faith that will take Him at His word! There is no casement for body, mind and soul, like that found in His promises. We must take His word in the densest midnight darkness as well as in blazing noonday sun.

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"Child of My love, lean hard,
And let Me feel the pressure of thy care,
I know thy burden, child. I shaped it;
Poised it in Mine own hand: and made no proportion
In its weight to thine unaided strength.
For even as I laid it on, I said,
'I shall be near, and while she leans on Me
This burden shall be Mine, not hers,
So shall I keep My child within the circling arms
Of Mine own love.' Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come:
Thou art near enough. I would embrace thy care
So might I feel My child reposing on My breast.
Thou lovest me? I know it. Doubt not then,
But, loving Me, lean hard."

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It is said that the night before Whitelock was to embark as Cromwell's envoy to Sweden, he was wakeful and restless. A servant who slept near said, "Pray, sir, will you give me leave to ask you a question?" "Certainly," said Whitelock. "Pray, sir, don't you think God governed the world very well before you came into it?" "Undoubtedly," was the reply. "And pray, sir, don't you think that He can take care of it while you are in it?" Whitelock did not reply, but soon fell asleep. Oh, the sleepless nights; the needless pain and anxiety, because we forget! Oh, the grief that must rend the Father's heart when He sees us so unmindful of His proffered help!

CONSTANT COMPANIONSHIP.

(July 13, John xiv. 15–28; Matt. xxviii. 20.)

There are many Christians longing for the companionship of the Holy Spirit, who will not comply with the conditions necessary to receive Him. They will neither listen to His teachings or obey His voice, nor undergo any sort of spiritual training. It is true that the Holy Spirit loves us and yearns after our highest good, but He will never force His companionship upon us. We must become humble, desiring heavenly things above all others. We must coöperate with Him in His efforts to lift us out of ourselves, if we ever attain to that blessed fellowship found in His abiding presence.

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In the four gospels there hangs a life-size portrait of Christ, framed by specific directions as to the way we may become qualified for companionship with Him. That smitten brow and side suggests sacrifice. Have we made any? Those lips have taught the oneness of Himself and followers. Are we in harmony with Him? Do I really feel "His being working in my own"? Those pierced hands performed deeds of love and kindness. Do ours? Those nail-scarred feet were swift in carrying messages of peace. Are ours? The influence of His life refreshes, encourages, strengthens and cheers. Does ours? If you can answer all these questions in the affirmative then indeed are you fitted for companionship with the Son of God.

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It is said that when Raphael was a boy he went to study with the artist, Perugino. Not long afterward the style of Perugino changed, his paintings became brighter in color and expressed a tenderness in feeling unknown to him before. The boy had thrown the influence of his life about his master. Is it presumptuous to believe that our whole-souled and loving companionship with our Master will add new lustre to the halo of glory which already surrounds Him? Let us not always think of our advantages in this companionship, but of those Christ will gain by the consecrated lives of His associates.

Companionship with Christ means comradeship. Bishop Warren said that when he was ordered into battle the first time his knees shook beneath him. Marching next to him was a pleasant-faced, gigantic Irishman and it comforted him much just to look into his face, and later in battle when he felt his courage failing he would brush up against his strong companion, and the touch of his broad shoulder gave him new strength and courage. Christ is our comrade in life's battle. We can all march next to Him. His face beams with love for each of us. Let us keep near enough to Him to receive the strength we need.

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Thomas á Kempis says: "God alone is a thousand companions. He alone is a world of friends." That man never knew what it was to be familiar with God, who complains of the want of friends while God is with him. "It is impossible for one to really believe in Christ's omnipresence, and at the same time be lonely," said another. In a certain sense this is all true. Yet God did not make us to live alone. We need at times the earthly companionship of "kindred minds." Our hearts are cheered, spiritual life quickened, and new desires spring up, when we unite with others in service for our mutual Friend, Jesus Christ.

MEANS OF GROWTH.

(July 20, Philippians iii. 12-16; Colossians i. 10-14.)

A true Christian must grow. After putting his hand to the plow it is a treason to turn back. There are certain conditions absolutely essential to the growth in the vegetable world. These are analogous to the conditions necessary for spiritual growth. "It must have soil—Bible reading, meditation, prayer and Christian conversation. It must have air—the atmosphere of Christian surroundings that a church member gains. It must have water—the refreshing dews of heavenly grace, the gentle descent of God's spirit. It must have sunshine—the joy of the Lord, the happiness of His presence."

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It is said that when the decoratore crab gets too big for its shell, it sheds it, emerging with a new shell, thin and pliable, already formed, and almost immediately increases one-third in size. Thus a Christian should cast off evil and useless habits, old achievements, bitter hatreds, and long standing feuds. Our past ought to be easily traceable by its outgrown and useless shells. Many are hindered in their spiritual growth by taking these shells along with them. If we reach the mark we must lay aside everything not right; forget those things which are behind, and reach forth unto those things which are before.

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The wise parent realizes that too much fondling a child tends to weaken him. Temptation, trial and work are essential to a child's physical and moral growth. We grow spiritually, by resisting temptation. meekly enduring trials, conquering difficulties and doing our best always. It is said of Leonardo da Vinci that he had a longing for work that demanded all his powers. God expects us to use all our powers for Him, antagonizing evil in all its forms. This we must do if we grow "into the measure of the stature of the fullness of Christ." For

"Heaven is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

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The great temple of Christianity was begun centuries ago. At first its growth seemed slow and uncertain, but now its completion is assured. It is being built out of numberless other little temples modeled after "the chief corner stone." One by one these have been brought from all over the world. Many of them have keenly felt the touch of the Master's hand upon them, but by this touch their spiritual understanding has been so awakened, new life and power so given them, that they have grown into the likeness of the corner stone, and become fitted for their place in this growing temple where God is to dwell.

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History tells us that during one of the terrible revolutions of Rome, when the chances

of an hour would decide whether Galba or Otho should rule the world, the alternative being death, Julius Atticus rushed into the presence of Galba and said, "I have slain Otho, your rival." "My comrade, by whose order?" was the only reply. Christian, whose orders are you obeying? Whose will are you doing? Whom are you seeking to please? If you want to grow like Christ and bear fruit fit for the angels to gather, listen to His orders, and obey them. For the fruits of the spirit grow nowhere but upon the bough of obedience.

MISSIONS; A MEETING IN THE INTERESTS OF MEDICAL MISSIONS; PREACH, HEAL.

(July 27, Matthew x. 7-8.)

Jesus Christ was the first great medical missionary. That He sanctions medical missions cannot be doubted, for three times He commanded those He sent out to minister to the bodies of men. To the twelve, to the seventy, and to the apostles, He sought to save *both* soul and body. He gathered the people around Him by healing their diseases. The twentieth century medical missionary has the same object in view. Many homes and hearts in heathen lands have been unlocked for the gospel by the key of medical skill. We are but beginning to realize its usefulness. "It is indeed the key to the situation; it is in the hands of Christian people." How are we using it?

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Dr. Lynch, a medical missionary in Africa, said that once a young girl was brought to his station who had not walked for six months, she remained there four months was cured and walked back to her town, a three days' journey through a country that had always held closed doors against missionaries. She said to the people all along the way: "We have not understood the people at God's station; they are for our good. See me; I was cured there; I walk away." Within a few months every door in that region was open to the missionaries. Thus it is that the medical missionary is often the first herald of the cross in pioneer missionary work throughout the world.

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Medical mission work has been called a helpful handmaiden to the gospel. It is of the utmost importance, because it is a part of Christ's command, "Go, preach and *heal*." "It is Christianity applied to the festering sore of heathenism," said one who had seen its effects. "I have seen the medical missionaries in many parts of the world," said Mrs. Bishop, "but I never saw one that was not softening prejudice, diminishing suffering, healing, helping, blessing, telling in their work of love and consecrated skill of the infinite compassion of Him who came 'not to destroy men's lives, but to save them.'"

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Some one has said that the three great channels of Christian service, through which the gospel message must flow, are summed up in these three words, teaching, preaching and healing (Matt. ix. 4-23). Christ focused them all upon one object—the human soul. A medical missionary should be something more than a practitioner, he should be a *missionary* in its broadest and highest sense. His supreme desire should be to "seek and *save* the lost." "Any one who goes out as a medical missionary, and does not put the emphasis on the second word is a misfit. They should be the most powerful missionaries."

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There is no other career more honorable, more necessary, more helpful to the kingdom of God, more fascinating in its carrying out than that of the medical missionary. Said Doctor Grace Kimball: "Young men and women, are you seeking a career in life? Here is one. Look at these figures: Six hundred and forty-five medical missionaries, among five thousand mission stations, each with an average population of two hundred thousand souls. It is difficult to realize the situation, yet the facts and figures are true. You have pledged yourself to strive to do what Jesus would like to have you do. Are you quite sure He does not want you in this profession?"

# Thoughts for the Quiet Hour.

## JULY, 1902.

**Tuesday, 1st.** *So teach us to number our days, that we may apply our hearts unto wisdom. Psalms xc. 12.*

Life is a pledge, a promise of immortality —a time-gate, but it swings back upon eternity; and he who loses time loses eternity. —*Joseph Parker.*

**Wednesday, 2nd.** *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? Matt. vii. 22.*

Lip-devotion signifies but little. Judas could afford our Saviour the lip, while he was actually betraying Him to his mortal enemies.—*Robert South.*

**Thursday, 3rd.** *My Father worketh hitherto, and I work. John v. 17.*

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—*Ruskin.*

**Friday, 4th.** *The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness. Proverbs x. 32.*

"The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please and is within the reach of the humblest."

**Saturday, 5th.** *This beginning of miracles did Jesus. John ii. 11.*

It was out of the common thing that the precious thing was brought; and it is out of the common things of daily life, presented obediently to Jesus, and laid at His feet, that He brings His own glorious gifts, so that our whole lives become one great sacrament.—*Hay Aitken.*

**Sunday, 6th.** *David enquired of the Lord. 2 Sam. v. 19.*

Christian, if thou wouldst know the path of duty, take God for thy compass; if thou wouldst steer thy ship through the dark billows, put the tiller into the hand of the Almighty. Many a rock might be escaped if we would let our Father take the helm; many a shoal or quicksand we might well avoid if we would leave it to His sovereign will to choose and to command. The Puritan said, "As sure as ever a Christian carves for himself he 'll cut his own fingers." . . . . "I will instruct thee and teach thee in the way which thou shalt go," is God's promise to His people. Let us, then, take all our perplexities to Him and say, "Lord, what wilt thou have me to do?" Leave not thy chamber this morning without *enquiring of the Lord.—Spurgeon.*

**Monday, 7th.** *With God all things are possible. Mark x. 27.*

Unbelief says, "How can such and such things be?" It is full of "Hows"; but faith has one great answer to ten thousand "Hows," and that answer is,—God.—*C. H. McIntosh.*

**Tuesday, 8th.** *Well done, good and faithful servant. . . . . Thou wicked and slothful servant. Matt. xxv. 21, 26.*

God holds us responsible not for what we have, but for what we might have; not for what we are, but for what we might be.—*Mark Guy Pearse.*

**Wednesday, 9th.** *He loveth our nation and he hath built us a synagogue. Luke vii. 5.*

Marble and granite are perishable monuments, and their inscriptions may be seldom read. *Carve your names on human hearts;* they alone are immortal!—*Cuyler.*

**Thursday, 10th.** *Endure . . . . as a good soldier of Jesus Christ. 2 Tim. ii. 3.*

Life is not victory, but battle. Be patient

a little longer. By and by, each in his turn, we shall hear the sunset gun.—*Selected.*

**Friday, 11th.** *A new commandment I give unto you, That ye love one another; as I have loved you. John xiii. 34.*

The love of Christ is a radiating love. The more we love Him, the more we shall love others.—*Frances Ridley Havergal.*

**Saturday, 12th.** *As thy days, so shall thy strength be. Deut. xxxiii. 25.*

No day is without its duty; no duty without its strength to perform it.—*Selected.*

**Sunday, 13th.** *What I do thou knowest not now; but thou shalt know hereafter. John xiii. 7.*

God keeps a school for His children here on earth; and one of His best teachers is Disappointment. My friend, when you and I reach our Father's house, we shall look back and see that the sharp-voiced, rough-visaged teacher, Disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenward way. He sometimes led us down into the valley of the death-shadow; but never did the promises read so sweetly as when spelled out by the eye of faith in that very valley. Nowhere did he lead us so often or teach us such sacred lessons, as at the cross of Christ. Dear, old, rough-handed teacher! We will build a monument to thee yet, and crown it with garlands, and inscribe on it: *Blessed be the memory of Disappointment.* —*Cuyler.*

**Monday, 14th.** *Thou shalt have no other gods before me. Ex. xx. 3.*

If you find yourself beginning to love any pleasure better than your prayers, any book better than the Bible, any house better than the House of God, any table better than the Lord's table, any person better than Christ, or any indulgence better than the Pope of Heaven—take alarm.—*Guthrie.*

**Tuesday, 15th.** *Choose you this day whom ye will serve. Josh. xxiv. 15.*

Choice and service—these were demanded of the Israelites, these are demanded of you, these only. Choice and service—in these are the whole of life.—*Mark Hopkins.*

**Wednesday, 16th.** *The peace of God. Phil. iv. 7.*

The peace of God is a heavenly tapestry woven in heavenly looms, and brought down from above by the Holy Spirit, Who adorns with it the inmost being of all who have received and welcomed Himself, that He may show forth in them "the continued life of Jesus upon earth."

**Thursday, 17th.** *My meat is to do the will of him that sent me. John iv. 34.*

The real secret of an unsatisfied life lies too often in an unsurrendered will.—*J. Hudson Taylor.*

**Friday, 18th.** *John saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. John i. 36, 37.*

To be a Christian means to know the presence of a true personal Christ among us and to follow.—*Phillip Brooks.*

**Saturday, 19th.** *Sinners of whom I am chief. . . . . Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen. 1 Tim. i. 15, 17.*

Only those who have struck the deepest note of penitence, can reach the highest note of praise.—*A. J. Gordon.*

**Sunday, 20th.** *Blessed is the man . . . . that keepeth the Sabbath. Is. lvi. 2.*

The Sabbath is the savings bank of human life, into which we deposit one day in seven to be repaid in the autumn of life with compound interest.—*Selected.*

**Monday, 21st.** *Brethren, pray for us! 1 Thess. v. 25.*

Pray for my soul. More things are wrought
by prayer
Than this world dreams of. Wherefore let
thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats,
That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

—*Tennyson.*

**Tuesday, 22nd.** *He shall give His angels charge over thee to keep thee in all thy ways. Psalms xci. 11.*

Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send His angels to guard thee in it.—*Mark Guy Pearse.*

**Wednesday, 23rd.** *Wait for the promise of the Father. Acts i. 4.*

Tarry at a promise till God meets you there. He always returns by way of His promises.—*Selected.*

**Thursday, 24th.** *Serve the Lord with gladness; come before His presence with singing. Psalms c. 2.*

God wants our life to be a song. He has written the music for us in His Word and in the duties that come to us in our places and relations in life. The things we ought to do are the notes set upon the staff. To make our life beautiful music we must be obedient and submissive. Any disobedience is the singing of a false note and yields discord.—*J. R. Miller.*

**Friday, 25th.** *The sleep of a laboring man is sweet. Eccl. v. 12.*

"My life is but a working-day,
Whose tasks are set aright;
A while to work, a while to pray,
And then a quiet night.
And then, please God, a quiet night,
Where saints and angels walk in white;
Dreamless sleep from work and sorrow,
But reawakening on the morrow."

—*Selected.*

**Saturday, 26th.** *Thou art of purer eyes than to behold evil, and canst not look on iniquity. Hab. i. 13.*

Leave not off praying, said a pious man; for either praying will make thee leave off sinning, or sinning will make thee leave off praying. If we say our prayers in a cold, supine, lifeless manner now and then, I know no other effect they will have, but to enhance our condemnation.—*D. L. Moody.*

**Sunday, 27th.** *Search the scriptures. John v. 39.*

The truths of the Bible are like gold in the soil. Whole generations walk over it, and know not what treasures are hidden beneath. So centuries of men pass over the Scriptures, and know not what riches lie under the feet of their interpretation. Sometimes when they discover them, they call them new truths. One might as well call gold newly dug new gold.—*Beecher.*

**Monday, 28th.** *I must work the works of him that sent me, while it is day. John ix. 4.*

Sins of commission are the usual punishment for sins of omission. He that leaves a duty, may well fear that he will be left to commit a crime.—*Gurnall.*

**Tuesday, 29th.** *When ye shall have done all those things which are commanded you, say, We are unprofitable servants. Luke xvii. 10.*

Of one thing we may be sure,—if we have all that we want in any sphere of effort or influence, we have a lower standard than we ought to have. The best worker is always behind where he would like to be. His ideal is ever ahead of him.

**Wednesday, 30th.** *He that is without sin among you, let him first cast a stone at her. John viii. 7.*

Search thy friend for his virtues, thyself for thy faults.

**Thursday, 31st.** *The night cometh, when no man can work. John ix. 4.*

We are all in this world on divine missions, we are all sent from God to take some specific part in blessing the world. To do this we have just a day of time. A day is a brief time. It is a fixed time. When the sun comes to his going down, no power in the universe can prolong his stay for one minute.

# DEVOTIONAL STUDIES IN THE SUNDAY-SCHOOL LESSONS.

Rev. F. B. Meyer.

THE GIVING OF MANNA.

(July 6, Exodus xvi. 1-15.)

It was a great aggravation of the responsibilities which already lay heavily on the heart of Moses, to have to encounter the perpetual murmurings of the people whom he loved so well. It only drove him continually back on his Almighty Friend and Helper, to pour into His most tender and sympathizing ear the entire tale of sorrow. But the repeated outbreak of these murmurings all along the wilderness route only sets in more conspicuous prominence the beauty of his gentle meekness, and the glory of his faith, which probably was the one channel through which the power of God wrought for the salvation and blessing of His people.

The race of murmurers is, alas, not extinct. Lips which have joined in singing consecration hymns, sometimes give passage to complaints. And we are none of us so careful as we ought to be to restrain the expression of discontent. How often are murmurings mingled with the food we eat, because we are not exactly pleased with its quality or preparation; with the weather, because it does not quite fit in with our plans; with our daily calling, because it is irksome and distasteful; and with the presence or absence of certain persons in our lives!

I. CHARACTERISTICS OF MURMURERS. Murmurers are short of *memory*. It was only one short month since the people had come forth out of Egypt—a month crowded with the wonders which the right hand of the Lord had wrought. The chronicler specially notes that it was the fifteenth day of the second month, and adds: "The whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness; and the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness to kill this whole assembly with hunger" (verses 2 and 3).

They could remember very well the sensual delights of Egypt; but they forgot the lash of the taskmaster, and the anguish of heart with which they wrought at the kneading of the clay. They forgot how graciously God had provided for their needs, ever since they had stood around their tables to eat the flesh of the paschal lamb. They forgot the triumph-song, which recorded their undoubting faith that God would bring them in and plant them in the land of their inheritance. None of these things availed to stay the torrent of their murmuring complaint.

Whenever a murmuring fit threatens, let us review the past, and recount the Lord's dealings with us in bygone years. Did He deliver in six troubles, and is He likely to forsake us in the seventh? Has He ransomed our souls from the power of the grave, and will He not regard the body, which is included in the purchase-money? When the Psalmist complained, and his spirit was overwhelmed, he tells us that he considered the days of old, the years of ancient times; he called to remembrance his song in the night; he remembered the years of the right hand of the Most High. "I will remember the works of the Lord; surely I will remember thy wonders of old." And as at the summons of memory, the sea of the past gives up its dead, each risen record of God's goodness will condemn the murmur, and rally the wavering faith.

*Murmurers are short of sight.* They fail to see that behind all the appearances of things there lie hid the presence and providence of God. Moses called the attention of the people to this fact, which enhanced so gravely the magnitude of their offence. They thought that they were only venting their spleen on a man like themselves. Annoyed and apprehensive, it was some relief to expend their spleen on the one man to whom they owed everything. Ah! how vain it is to trust the populace,

which to-day cries Hosanna; to-morrow Crucify! But their faithful leader showed them that their insults were directed not against himself, but against Him Whose servant he was, and at Whose bidding everything was being wrought. "The Lord heareth your murmurings which ye murmur against him; and what are we? Your murmurings are not against us, but against the Lord" (verse 8).

It becomes us to ponder well those words. Some of God's children are more willing to admit a general providence than a special particular one. But the former involves the latter. The whole teaching of Jesus compels us to believe in a care which counts the hairs of our heads. The very necessities of our education demand a Divine superintendence of the insignificances and commonplaces of life. God must be in all things, ordaining and permitting them. It is impossible, therefore, to grumble, without the sword of our words cutting through the gauze-like drapery of what we see, and wounding Him Whom circumstances scarcely avail to hide. Grumblings, murmurings, complaints, these are directed against the will and arrangement and plan of God. And their cure is to accept all things from His hand, to acquiesce in His wise appointments and to believe that He is securing the very best results.

*Murmurers are short of faith.* The pressure of want had begun to make itself felt but very slightly, if at all, on the host. It was not so much the hardship that they were at that moment experiencing, but that which they thought to be imminent. Provisions were running short; supplies were becoming exhausted; the slender store refused to be eked out beyond a comparatively short period. It was thus that they came to Moses and murmured.

God often delays His help. He tarries ere He comes, long enough to bring us to the end of ourselves, and to show the futility of looking for creature aid. At such times we too often evade the lesson which He would teach, and bemoan our hard lot, though it is only a suggestion of our fearful hearts. From the marshy swamps of our inner life arises the miasma of unbelief, in the folds of which our imagination affects to descry gaunt and fearful objects; and immediately we think that they have, or will have, a real existence, we fall straightway all along on the earth, and are sore afraid, as Saul before the ghost of Samuel. Why do you murmur? It is because you doubt. Why do you doubt? It is because you will look out on the future, or consider your circumstances apart from God. But when the eye is single in its steadfast gaze towards Him—His love, His wisdom, His resources—faith grows strong, reads His love in His eyes, reckons on His faithfulness, and realizes that He Who spared not His own Son, but delivered Him up for us all, will with Him also freely give us all things.

II. The Wilderness Food. It is not for us to tell here the whole story of the manna, with its wealth of spiritual reference to the true Bread, which is Christ. It is enough to remember:—

*To look up for our supplies.* "He gave them bread from heaven to eat." For the believer there are five sources from which help may come; for in addition to the four quarters of the winds he looks up to the heavens. There came *from heaven* the sound of the rushing of a mighty wind. Look higher, child of God, to the heart and hand of the Father!

*To feed on the heavenly bread daily and early.* "They gathered it every morning, and when the sun waxed hot it melted." There is no time like the early morning hour for feeding on the flesh of Christ by communion with Him, by pondering His words. Once lose that, and the charm is broken by the intrusion of many things, though it may be they are all useful and necessary. You cannot remake the broken reflections of a lake swept by wind. How different is that day from all others, the early prime of which is surrendered to fellowship with Christ! Nor is it possible to live to-day on the gathered spoils of yesterday. Each man needs all that a new day can yield him of God's grace and comfort. It must be daily bread.

*To feed on Christ is the only secret of strength and blessedness.* If only believers in Christ would realize and appropriate the lesson so clearly taught in this narrative, as well as in the wonderful discourse which our Lord founded upon it (John vi. 22-58) they would find themselves the subjects of a marvelous change. It is almost incredible

how great a difference is wrought by the prolonged and loving study of what the Scriptures say concerning Him. To sit down to enjoy them; to read two or three chapters, an epistle, or a book, at a sitting; to let the heart and mind steep in it; to do this before other intruders have noisily entered the heart and distracted its attention —ah, how this transforms us!

We close by calling attention to the remarkable expression used by our Lord, when He said, "Moses gave you not that bread from heaven" (John vi. 32); intimating that though Moses did not give that eternal Bread of which He was speaking, yet he did give some sort of bread, *i. e.*, the manna: so that there was a sense in which the faithful servant procured and gave daily the provision on which his people fed.

### DUTIES TO GOD.

(July 13, Exodus xx. 1-11.)

The natural scenery of Sinai was very majestic. I remember well seeing the heaped mountain mass as I traveled from Suez to Aden. It became more so, however, as the incidents of the third day began to unfold. There was majesty in the thunders and lightnings; in the brooding cloud; in the flashing lightning which dispelled the pitchy gloom; in the trumpet peal echoing through the hills—now soft as a flute, now loud as an organ. Meanwhile, as the Psalmist tells us, the clouds dropped water, and there were showers of tropical rain. Amid such scenes God spake.

It must have been a deep and searching enquiry amongst the people as to what God was like. Would He assume the form of anything that is in the heavens above, or in the earth beneath, or in the waters under the earth? Would it be in any, or in a combination of all, these forms that they should see Him Who had brought them out of Egypt? But on that memorable occasion, "when Moses brought forth the people out of the camp to meet God," they saw no likeness. He was there, for He spoke. But there was no outward form for the eye to discern. It is very difficult for the human heart to accustom itself to the worship of that which the eye cannot perceive. It has never been easy for mankind to learn this lesson, which was so clearly taught on Sinai, that God is a Spirit.

The deepest lesson that was taught on Sinai was as to the holiness of God, and this was wrought into the very heart of the people by outward signs. Bounds were erected to keep the beasts from grazing on the thin herbage of the lower slopes; whoever touched the Mount must die; all clothes were carefully washed against that third day; absolute purity was to be observed in the heart and life; Moses alone was called up to the top of the Mount, where smoke and fire and lightning flash commingled, and the thunder peal vied with the trumpet blast; and even when he had climbed thither laboriously making his way up the steep ascent, he was sent all the way down again for the express purpose of charging the people, and even the priests, not to break through upon the Lord to gaze, lest God should break forth upon them. All these significant acts converged to give outward and sensible manifestation of the holiness of God.

One other lesson was taught in the triumphal ode of victory by the shores of the Red Sea; the people had confessed the right of Jehovah to reign over them forever; but they were yet to learn that He must be absolute monarch. The Jewish state was a kingdom and God was King. And the absolute character of His government appeared in the way in which Moses himself obeyed the Divine behests. It was a sight that carried its own lesson when the great leader, Moses, was seen to be absolutely subservient to the command issued from God's pavilion. He that stood so strong and royal before the people was discovered to be God's executor, the instrument of the Divine will, the implement of the Divine action. The Decalogue was spoken by God Himself "out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice" (Deut. v. 22). Every ordinance of the law, every custom and provision for domestic and civil life, every item in the construction of the sanctuary and in the ordering of the priests, was due to the direct will of God, spoken from His mouth. "God, and not Moses, was the Author of each proviso, the real Legislator, the real Law-giver, the real King; Moses was but the mouthpiece, the intermediary

to communicate God's decrees to His people." How clear was all this as a witness of the supremacy and royalty of the Eternal.

The First Command. *No other God.* It was made clear at the outset that God will not share His throne with another. He would have no homage save that which came from pure and single souls. Nothing less than all could be accepted. Other nations might add to some dim consciousness of the one Eternal Being, the worship of gods and goddesses, without lack or stint, but this must never be so with Israel. The moment that another was added to the worship of God, that moment the nation had become apostate.

In after days this command bore the interpretation of the unity of God. "Hear, O Israel, the Lord Thy God is one Lord." This also is the characteristic of Christianity. There is no god but God, and whatever we think of the Trinity we should make it clear that such is our belief. It is a profound mistake in pronouncing it to say, "God the Father, God the Son, and God the Holy Ghost," as though God were divided into three. One God and one only is our God, in whose wonderful nature there are the three subsistencies and Persons of the Godhead.

The Second Commandment. This is omitted in the Roman Catholic versions. Idolatry is a violation of the second command, not of the first, and it is easy to understand why. Idol manufacture has always been prohibited, because it is almost a part of our human nature that we should attach importance to the emblem before which we constantly prostrate ourselves. However pure is our intention at the outset, almost insensibly the idol becomes the veil which hides the Divine, beyond which our worship does not pass.

You will notice that this command does not prohibit sculpture or painting, because the one provision that makes it wrong to make the idol is lest thou bow down thyself to it and serve it. It is only when images are made for the purpose of worship that they come within the scope of this command. Remember these solemn words about the jealousy of God, that He suffers if we take from Him one ray, or beam, of our love. But notice, too, that whilst He keeps His lovingkindness unto a thousand generations of them that love Him and keep His commandments, He visits the iniquities of the fathers upon the children only to the third and fourth generation. Your ancestry may have been depraved and corrupt, but be of good cheer, the evil entail may be broken.

The Third Commandment. The habit of profane swearing was once more rife than it is to-day. Alas! that the cause of its becoming so is largely the change of fashion, rather than a growing fear of God. Nothing can be more senseless, more hurtful to the soul, more injurious in its influence upon others, than the thoughtless bandying to and fro of that sacred Name which stands for Him in Whom we live, and move, and have our being. Even if men refuse God, they might show Him respect; even if they cast His bands asunder and refuse loyalty, they might at least remember that He is a great King before Whom the very angels veil their faces.

Our Lord goes further than this. Throughout the Sermon on the Mount He gives the positive of which Sinai is the negative. He tells us that our speech must be Yea, yea, and Nay, nay. He demands simplicity, transparency, and reverence, in the daily intercourse of man with man. He says as that no asseveration should be needed in our speech; that there should be no need of appeal to heaven or earth for the ratification of our words.

Let us be more careful of our speech. Even good people interlard their talk with a great many needless expressions—"Good gracious!" "Good heavens!" "Zounds!" (Christ's wounds). "Oh, dear!" (My goddess). "God bless you!" lightly spoken. These expressions are included in the prohibition of this command. We are not called upon to go to the extreme of the Jews, who never mentioned or wrote the name of Jehovah, but we are bidden to speak it with reverence and godly fear, and to use the sacred gift of speech purely and truly.

The Fourth Commandment. The observance of the Sabbath day is not an arbitrary matter, but is demanded by the nature with which we are endowed. Ancient heathen people divided their time into weeks and kept one rest-day in seven. The

French Revolutionists, who desired to wipe out all traces of Christianity, observed one day in ten, but were compelled to change back to the more ancient division of time, because human nature could not stand the greater strain of work. It is found that animals will perform their work better if they are allowed the one day rest in seven. It is absurd, however, to suppose that this command binds us to keep the Saturday. God insisted upon the observance of the seventh day because that commemorated creation, and was in vogue in the Hebrew nation. The specification of the seventh day was evidently temporary and local, for it must be remembered that though the Decalogue declares eternal truths which are engraven in the heart and conscience of men, yet it was primarily given to the Jews, and in my judgment the insistence upon the observance of the Sabbath day carries us back to the bondage of a dispensation which has passed away. I think that all that God requires of us is to set apart one day in seven for rest and worship, and the position of that day amongst the days of the week is settled by the fact of the resurrection and the early custom of the apostles. Remember, it is as important to do your work on the six days, as to rest on the seventh (verse 9).

It should never be forgotten that the heart of man is a tablet upon which God wrote the Decalogue ages before He spoke it from Sinai (Romans ii. 15). Walter Scott tells us of Old Mortality, who with something of the old covenanting spirit in his heart, was perpetually going over the graves of the Covenanters with his chisel in hand, cutting out the moss which had grown over them, so that their inscriptions and names might stand out in full relief. And it seems as if this is the office of the preacher of God's Gospel. With this account of the Decalogue in his hand, he is called upon to deal with the consciences of men, not inscribing for the first time the commandments of God, but bringing out in clear relief these commands, which have been, and are, and must be forever and ever more.

### DUTIES TO MEN.

(July 20, Exodus xx. 12-20.)

A code of law is always a terrible revelation of the evil of man's heart. As the apostle says: "The law is not made for the righteous man, but for the lawless and unruly"; for the unholy and sinners; for the worldly and profane. It is the mirror held up to our fallen and evil hearts, given by Him Who knows what is in man. As we read its prohibitions, we realize what human society would become, except for its restraints, and we can form some idea of the waves of sin which are continually washing up against the faultless exterior of the best amongst us.

The Fifth Commandment. It is difficult to know whether this command belongs to the first or to the second table of the law. Dean Chadwick suggests that it is a bridge connecting the two, for the parent is viewed as being in the place of God to the child. It is at least certain that what the child is to the parents in its earliest years, loving, trusting, and obeying them, that the growing soul is likely to become in after years toward God. Happy is the child who passes by easy steps from honoring his father to hallowing the name of his God; and happy the parents whose character is such that their children discover in them a preshadowing of the nature of God Himself.

The word "honor" surely does not touch childhood alone, but all our life. It does not imply obedience only, but that reverence, respect, and devotion, which should always characterize our behavior to those to whom we owe so much. At the beginning of our existence, there must be obedience—implicit, unquestioning, and instant—except where the will of God and the will of the parent are in collision. The strength and beauty of character must rest on their absolute devotion to the will of another. But, in after years, when the true development of life demands action on our own responsibility, there is always a reverent and fragrant recognition of the claims of those to whom our being was due.

The Sixth Commandment. It is remarkable how God constitutes Himself the Protector of human life. It is because we are His creatures and servants, that we are bidden to respect the life and well being of our fellows. In other words, religion is the true and sure basis on which society rests. Loosen the ties by which man is related to God, you slacken those that bind man with man. In the simplest and di-

rectest manner God constitutes Himself as the alone arbiter of the length of human existence. It is He alone who cuts the thread of its span, and opens the gate into the other land. What a tribute, therefore, is here to the deity of Him Who said that He has the keys of Hades and of death (Rev. i. 18).

The Revised Version makes an alteration in the wording, and substitutes for "Thou shalt not kill," the better reading, "Thou shalt do no murder." It is possible to kill without committing murder, as when the executioner fulfills the sentence of the court; or the head of a house kills the molester of the security and purity of his homestead, or when a man kills another unawares. If we turn to Numbers xxxv. 9-34, we shall notice the word "unwittingly," and "unawares"; and this differentiates the difference between the two acts, which have the same outward issue. Murder is the intentional and deliberate taking of human life, at the instance of passion or revenge. Let us watch and pray against the earliest beginning of so terrible an end (Matt. v. 21). It has been truly observed, that there are other forms of murder in these later days, which are peculiarly the product of the age, and which are hardly ever named as murder, because it is often so difficult to detect the hand that strikes the blow. In the modern rush for wealth, there is a wholesale and wanton destruction of human life, for the purpose of greed, which in God's sight is a direct contradiction of this law, and a reflection of the old cry of Cain, "Am I my brother's keeper?"

The Seventh Commandment. Care for the sacredness of human life is immediately followed by care for the home. Again, notice that religion is the true bond of human society. By our relations to God, we are called upon to be careful of those sacred relations that bind husband and wife, preserve the purity of the home, and secure the virtue of child life.

But in guarding the more vital institution of our common life from the defiling touch of the libertine, God is also caring for the real happiness of the individual. The terrible results of an unchaste life fall not only on the blessed homes which are devastated, but on the devastator. The family is the keystone of the state. The greatness of a people depends upon the purity and strength of the family life, which is being nurtured in its midst; and where the marriage relationship is violated with impunity, the virus of death is surely and certainly at work. We must turn to Matt. v. 28-32, to learn how the absolute purity of the soul can be secured, which will never even desire to violate this holy law. Christ condemns the wish equally with the deed. Precious as are eye and hand, they are not so precious as purity of spirit. At the severest cost to ourselves, the cost of breaking a friendship, of denying ourselves pleasures which are permissible to others, and of being counted puritanical and too particular, we are bound to guard against all that might lead up to the sin of act. To permit the very thought of wrong to harbor within, to allow the eye undue license, is to place our whole being in jeopardy. The little spark may slumber for a night, and then, all suddenly, burst into a flame. Let us ask and claim His own purity, that we may turn from evil thoughts and actions with perfect loathing.

The Eighth Commandment. There are three ways by which we come to possess things: By the free gift of some one else; by toil, which receives its wages for something done; or by theft, which takes from another, without leave, his property. This commandment throws its protection around all acquisitions under the first two of these heads, and denounces without compromise every attempt to deprive another of what is legitimately and lawfully his. There is urgent need, as has been said, for close attention to this commandment, for while the act of stealing is looked upon as vulgar, yet men are prone to do the same thing under another name as business acumen, and the habit of the trade. It is remarkable that the Bible does not seem to have heard of kleptomania.

The corrective of stealing is given in Eph. iv. 28. Instead of stealing, a man should begin working with his hands; and instead of making another's well-being subservient to his own, he should endeavor to bear the burdens, beneath which those who are in need are sinking to the ground. The habit of gambling is of the essence of theft, since the gambler puts into his pocket that for which he has done no honest work. Other

ways in which this command is violated are constantly confronting us, as when the workingman robs his master of the labor for which he is receiving wages, or when masters keep back the hire of the poor, or sweat their works with merciless exactions. Great nations also violate this law, when they grab the territories of weaker ones.

The Ninth Commandment. God takes care, not only of our property, but our good name. It is as much against His will that the slanderer should pass undetected as that the thief should enjoy his ill-gotten gains. There is no form of injury so base as that which invents a lie and distributes it with malicious intention. The goods of which the thief deprives us may be replaced, but a reputation can hardly be replaced, except by long years and after keen suffering. We have no right to speak of others in such a way as to cause injury to them or theirs. We have no right to circulate stories which we have not sifted, nor to create an adverse impression by hints, suggestions, or innuendoes.

The Lord tells us that we are not to impute motives, not to endeavor to take the beam out of another's eye, until we have taken the mote from our own (Matt. vii. 1-4).

The Tenth Commandment. In the repetition of this in Deut. v. 21, two words are used. The first, translated "covet," is the same as here; the second, "desire" (R. V.), means to wish for, with a strong and passionate yearning. Hitherto the Decalogue has dealt with the outward act, here it sets up God's reign in the realm of desire, and forbids us to wish for that which naturally lies outside our reach. The Apostle Paul specially quotes this word as having convicted him of sin (Rom. vii. 7). Our Lord and His apostles continually warn us against covetousness (Eph. iv. 4, 5; James v. 1-6; 2 Peter ii. 14; Luke xii. 15). Let us specially ponder Heb. xiii. 5, 6.

It is as we live for God and trust in His care that we shall be delivered from this insidious sin. Note that all these ten commandments reaffirm the law of love as against the law of selfishness, which makes I our center and pivot. May God help us, by the indwelling of the Holy Spirit, to keep the Lord Jesus Christ ever on the throne of our lives, for then, almost unconsciously, we shall be preserved from violating these sacred injunctions.

### THE WORSHIPING OF THE GOLDEN CALF.

(July 27, Exodus xxxii. 1-35.)

After the utterance of the ten great words of Sinai, the people, frightened by the thunderings and lightnings, and the voice of the trumpet, and the smoke of the mountain, entreated Moses to act as their daysman and mediator. "They said unto him: Speak thou with us, and we will hear; but let not God speak with us, lest we die" (Exodus xx. 19). The great lawgiver and leader, acting on their request, thereupon withdrew himself into the Divine pavilion, and was absent for about six weeks.

When the seventy elders who had accompanied Moses to some lower ledge of the mountain had returned without him, the people were doubtless well content. Better to be temporarily deprived of their leader, than be exposed to those terrible thunderings. But after a while, they became uneasy and restless. From one to another the word passed: "Where is he? He did not take food enough with him to sustain him for so long. Has he met with some mishap on those lonely steeps? or perchance he has been destroyed by that burning fire, or absorbed into the unseen." "As for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him" (Exodus xxxii. 1). And then turning to Aaron, the man of words, sure that neither he nor twenty like him could fill the gap which the loss of Moses had caused, they cried, "Up, make us gods, which shall go before us." We may notice, as we pass, the essential nature of idolatry, for in this marvelous chapter we have its entire history, from the first cry of the soul which betrays so great a yearning for an idol, to the draining of the last bitter dregs, with which, when ground to powder, the idolator has to drink its very dust. Men sometimes speak of idolators bowing down before material forms, whether of gold, stone, or wood, as if they supposed that these were Divine, and possessed Divine attributes, and such may be the case with the more degraded and debased; but in the beginning it was not so. And if we carefully study the question in all its bearings, we shall discover that the idolator does not—in

the first instance, at least—look upon his image as God, but as a representation or manifestation of God. It is an attempt on the part of the human spirit, which shrinks from the effort of communion with the unseen and spiritual, to associate God with what it can own and handle; so as to have a constant and evident token of the presence and favor of God.

This was the case of Israel. They did not propose to renounce Jehovah—that was left for the days of Ahab; but they desired to worship Jehovah under the form of a calf, and in distinct violation of the emphatic prohibition, which said: "Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath; thou shalt not bow down thyself to them, nor serve them." This was the sin also of Jeroboam.

There can be no doubt that the worship of the calf was accompanied with the licentious orgies which were a recognized part of Egyptian idolatry. As much as this is implied in the narrative. "The people sat down to eat and to drink, and rose up to play." In the Revised Version a striking emendation is given of the twenty-fifth verse. "Moses saw that the people were broken loose; for Aaron had let them loose for a derision among their enemies." And from this we may infer that the bonds of continence, that had restrained them since the Exodus, had been suddenly slackened; with the result of their breaking from all restraint, and giving themselves up to their unholy riot.

There was every reason to believe that God would exact the full amount of penalty; not because He was vindictive, but because the maintenance of His authority seemed to demand it. The righteousness of His character, the inviolability of His oath, the authority of the Ten Commandments, so recently given, combined to make it necessary that He should do as He had said.

And yet, on the other hand, there was the fear lest, if, to use the language of men, God's anger waxed hot and He consumed them, the Egyptians might say, "For evil did He bring them forth to slay them on the mountains, and to consume them from the face of the earth." And thus Jehovah's character might be misunderstood and maligned amongst the nations around.

How could God maintain His character with His own people, without imperiling it with the Egyptians? If He spared the people, they would begin to think that neither His threats nor His promises were worth their heed. And if He destroyed them, His glory would be dimmer; and He might seem to have become unmindful of the oath which He swore by Himself to His servants, Abraham, Isaac and Israel, that He would multiply their seed, and give the land of Canaan to them as an heritage forever. So greatly did these considerations weigh with Moses, that he refused the Divine offer to make him the only survivor of the host, and the progenitor of a great nation.

It would almost seem as if this proposal resembled the suggestion made to Abraham, that he should offer up his only son, Isaac. In each case God tried, or tested, His servant. But there is this great difference between the temptations of the devil and of God. The former seeks to bring out all the evil, and to make it permanent, as the streams of lava poured from the heart of a volcano: the latter seeks to bring out all the good, and to make it ours; for moral qualities never become ours till we have put them into practice.

I. The Emotions With Which Moses' Soul Was Stirred. In the Mount he acted as intercessor. When God told him all that was transpiring in the plain below, and showed the glittering sword of justice suspended over the guilty nation by a thread, he pleaded for the people whom he loved. "And Moses besought the Lord his God. . . . . Turn from thy fierce wrath, and repent of this evil against thy people." "And the Lord repented of the evil which he thought to do unto his people."

On his way down from the mount when he came near enough to see the calf and the dancing, peering over some overhanging ledge of rock, the old impetuous vehemence which had characterized him in earlier life, and had slept for so many years, broke out with all its early intensity. It was not against the people, but against their sin, that his anger flamed out. "Moses' anger waxed hot; and he cast the tables out of his hands, and brake them beneath the

mount." Those splintered bits leaping from crag to crag are an apt symbol of the inability of man, even the holiest, to keep intact the holy law of God.

When he reached the camp, he seems to have strode into the astonished throng, broken up their revelry, and overturned their calf, ordering it to be destroyed, and the fragments mingled with the water they drank. But as this did not avail to stay the inveterate evil, he was compelled to use more drastic measures, and by the sword of Levi to extinguish it with the life-blood of three thousand men.

Then when the next day came, when the camp was filled with mourning over those newly made graves, when the awful reaction had set in on the people and himself, the tide seems to have turned. His indignation was succeeded by bitter sorrow and pity. The thunder storm was broken into floods of tears. The pitiable state to which their sin had reduced them aroused his deepest compassion; and he said unto the people, "Ye have sinned a great sin: and now I will go up unto the Lord, peradventure I shall make an atonement for your sin" (verse 30); but he did not tell them the purpose which was in his heart, nor the price which he was purposing to pay.

II. The Offer That He Made. He went quietly and thoughtfully back to the presence-chamber of God, as the people stood beholding. "Peradventure," he had said—he was not sure. He felt that the sin was very great. He could not see how God could go back from His solemn threatenings. He was convinced that if the merited judgments were averted, it must be in consequence of an atonement. Yet, what atonement could there be? Animals could not avail, though they were offered in hecatombs. There was only one thing he could suggest—he could offer himself. He was, of course, by no means clear that even this would be accepted or avail; but he could at least make the offer. This was the secret which he locked in his breast as he climbed the mountain. And it was this which made him say, "Peradventure." He could not be sure that the ransom price would be large enough.

It may be asked how he came to think of atonement. But we must remember that probably there had already been much talk between God and himself about the sacrifices which the people were to offer. Again and again had the word *atonement* been employed; he had learned that one by suffering could redeem others; he had seen the deep possibilities in the law of substitution; and it seemed a natural thing, therefore, to propose that he, the chosen servant, the prince and leader of the people, should be weighed in the scale against the nation, and God should accept his blood as a ransom for their life.

Of course, the offer was not accepted. No one can atone for his own sin, much less for the sins of others. Yet the people were spared. The passing by of their transgression was rendered possible by the propitiation which was to be offered in the course of the ages on the cross (Romans iii. 25). And though they were threatened with the loss of the Divine presence in its richer manifestations, yet the angel of God was sent before them to lead them into the land of promise.

# THE HEART OF THE LESSON.

## Rev. C. I. Scofield, D. D.

(International Sunday-School Lessons for July, 1902.)

THE GIVING OF MANNA.

(July 6, Exodus xvi. 1-15.)

The sixth chapter of John enables us to say with positiveness that the manna was a type of Christ as Himself the food by which the spiritual life of His people is sustained. "And Jesus said unto them, I am the bread of life." "This is the bread that cometh down from heaven, that a man may eat thereof and not die." "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever, and the bread that I will give is

my flesh, which I will give for the life of the world." "The words that I speak unto you they are spirit and they are life." (John vi. 33, 50, 51, 63). To eat is an intense symbol of appropriation and assimilation.

There is, in our Lord's own exposition of the manna type, a clear order, or progression, of ideas, developed from the primal idea that Christ is the Lord and source of life incarnate in flesh and blood. He gives His flesh (on the cross) for the life of the world. But this given life must be appropriated, and the means of such appropriation is faith (John vi. 47, 64).

There is an initial act of faith which Christ calls "coming" (John vi. 35, 37), and to all who come, thus receiving Christ, He imparts life. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son of God, hath not life" (1 John v. 11, 12).

But the life thus received will be feeble or mighty in measure according as the first act of appropriation is or is not followed by a perpetual appropriation. "I am come that they might have life, and that they might have it more abundantly" (John x. 10). It is at this point that we touch the heart of our manna lesson in Exodus. Surely, to the dullest reader the day-by-dayness of the need and of the supply must seem the important and emphatic element in the divine direction concerning the manna. "The people shall go out and gather a certain rate *every day*, that I may prove them" (verse 4). "And they gathered it every morning, every man according to his eating" (verse 21).

The heart of this lesson, then, is that we who have received Christ, and with Him life, must, if that life is to be vigorous and full, receive Him, and with Him life, anew day by day. There is a going to Him morning by morning to receive not merely blessing, but Himself for all the need of the day.

### THE TEN COMMANDMENTS—DUTIES TO GOD.

(July 13, Exodus xx. 1-11.)

The Divine purpose in the giving of the law was not salvation (Rom. iii. 20; Gal. ii. 16), but conviction and condemnation (Rom. iii. 19; Gal. iii. 10; Rom. vii. 7-11; 2 Cor. iii. 7; James ii. 10). To see this is of the last importance if we are really to honor the law. So long as we regard the law as fatherly advice, or as a mere ideal to be striven toward, trusting meanwhile the vague mercy of God to overlook our shortcomings and to take our good intention in the place of a perfect obedience, we are steeling our consciences against the very work the law was set to do. But that is precisely what the Galatianism current in Christendom to-day is doing. No man feels condemned, undone, and under the curse and wrath of the law and of God on account of his sins, for the reason that he keeps on honestly praying, when the commandments are read, "Have mercy on me, O God, and incline my heart to keep thy law."

The law is honored by the sinner, when he accepts its deathful sentence, and turns in faith to One who has, in his stead, suffered death.

The "first table," which is our lesson for to-day, requires that God shall reign alone over our lives, the alone object of our supreme love, worship, and reverence. Indeed, the perfect summary of the first table, approved as such by Christ, is in the great formula, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind" (Luke x. 27). But in approving that summary our Lord added, "this DO, and thou shalt live."

The law is not a creed to be confessed, nor an ideal of human conduct, it is a fiat of God to which is attached the awful sanction, "the soul that sinneth it shall die," and there is but one plea possible to the sinner, "guilty."

For the moment any mortal faces that imperative demand that he must love God with *all* his heart, soul, strength, and mind, he sees that never for a fraction of a second in all his life has he so loved God.

The lawyer, in the passage quoted from Luke, under the impact of Christ's tremendous demand for performance, and not mere effort or desire, should have fallen at His feet with a cry for mercy. He chose, rather, to "justify himself." Alas! millions are going the same miserable way—holding the law for a counsel of God instead of for a death sentence. A criminal "establishes

the law" (Rom. iii. 31) when he comes before the court and pleads guilty, not when he idly talks about reforming and turning over a new leaf. With all his reformation, he is just a law-breaker seeking to evade the just sentence of the law.

THE TEN COMMANDMENTS—DUTIES TO MEN.

(July 20, Exodus xx. 12-17.)

Just as the first table of the law is summarized in the demand that God shall be loved with the whole of every part of man's complex being, so the second table is summarized in the demand that the fellow man shall be loved up to the measure of love for self. The "neighbor" is any human being to whom we can do good (Luke x. 29-37). It is not a sentimental good feeling and benevolent desire toward all men, but an active service toward all for love's sake, a service the only limitation of which is opportunity.

When this is seen, the second table becomes as crushingly convictive as the first. Have we sought as earnestly, toiled as hard, sacrificed as much to *do,* as we have to *get?* Have we bestowed as much thought, solicitude and active effort upon others as upon ourselves? Such questions answer themselves to any sincere and honest soul. Here again our only possible plea is "guilty."

And *then* the law has done its work, and we are "shut up" (Gal. iii. 23) to the mercy of God in Christ Jesus. We have no hope of life eternal through a law which only shows us our guilt, and pronounces upon us a righteous sentence of death. And Jesus redeems us, not alone from the curse of the law, but from the law itself (Gal. iii. 13; iv. 5), that the blessing of Abraham may come to us through Christ, and that we may receive the adoption of sons (Gal. iii. 14; iv. 5). "The law was our schoolmaster to bring us unto Christ that we might be justified by faith, but after that faith is come we are no longer under the schoolmaster" (Gal. iii. 24, 25).

Does God, then, in grace abandon the righteousness of the law, and leave the believer to "sin that grace may abound? God forbid!" (Rom. vi. 1, 2). The believer is not under the law, but that is a half-truth which may be wrested to the doing of vast mischief. The other and inseparable half is that the believer *is* under grace (Rom. vi. 14). And grace, through the impartation of the Divine nature (2 Peter i. 4), of the resurrection life of Christ (1 John v. 11, 12; Gal. ii. 20; Col. iii. 4), and of the Holy Spirit (1 Cor. vi. 19), fulfills *in* the believer that righteousness of the law, which was never for one fleeting moment fulfilled *by* him (Rom. viii. 2-4). There are two ways, then, of thwarting God's intent in the giving of the law: the sinner thwarts that intent by holding it for an ideal to be approximated, the Christian thwarts it by seeking to use it as a means of sanctification. In Galatians, Paul deals with the first of these errors down to the end of chapter iii., and with the second in chapters iv. and v.

In Romans he deals with the first error from iii. 20 to iv. 25, and with the second error from vi. 1 to viii. 4. The seventh of Romans is the experience of a justified man still striving, under law, to produce a character pleasing to God, and it is an experience of suffering of spirit, vain striving and resolving, and of defeat.

The eighth of Romans, like the fourth and fifth of Galatians, opens the secret of victory through the "law of the Spirit of life in Christ Jesus. The love of God Himself is shed abroad in our hearts by the Holy Spirit" (Rom. v. 5), and "love is the fulfilling of the law" (Rom. xiii. 10).

WORSHIPING THE GOLDEN CALF.

(July 27, Exodus xxxii. 1-35.)

The heart of this lesson is to be found in the contrasted position and conduct of Moses and of Aaron. These two men were brothers, had been reared under the same influences, and both were in the service of God by His own appointment (Exodus iv. 14-16). But now Moses is in the light with God, and Aaron is fashioning an idol at the demand of the people. Moses is God's man, Aaron the people's man. Moses is for righteousness, Aaron for policy.

Here is a line that, from beginning to end of the Bible divides—not saints and sinners, but the very servants of God themselves. It is interesting to see how often the Bible teaches by contrasted characters. Cain and Abel, Abraham and Lot, Isaac and Ishmael, Jacob and Esau, Moses and Aaron, Moses and Joshua, Eli and Samuel, Saul and David, Elijah and Elisha, the Pharisee and

the Publican, the prodigal son and his elder brother, Dives and Lazarus, Mary and Martha, Saul and Barnabas, Paul and Peter (at Antioch), and many more. An interesting and valuable series of sermons might be preached on the contrasted characters of Scripture. And this duality runs through types of experience equally with types of personality. Christians are spiritual or carnal, vessels unto honor or unto dishonor, approved of God and rewarded, or disapproved and unrewarded, having an abundant entrance, or saved so as through fire. But in our present lesson the contrast, let it be repeated, is between the type of minister who can endure unpopularity in fidelity to his Lord, and the type of minister who considers the voice of the people more than the voice of God.

It is not necessary to impugn always the motives of the latter. Aaron, as is evident from verses 5 and 6, by no means meant to abandon the worship of Jehovah. Doubtless he thought to keep his leadership as a priest of the true God by allowing the people for the time to mingle with the worship of the Lord the adoration of the golden calf. The corruption of the primitive apostolic Christianity came in by that door. The pagans had a queen of heaven—why not lead them from the adoration of that unclean goddess to the veneration of the pure mother of Jesus? They were accustomed to priests magnificently robed, what harm to put an embroidered robe over a minister of Jesus Christ? They were used to idols, why not substitute images? Always, besetting every servant of God, is the snare of compromise. Ministers who loathe the very thought of hiring godless sinners to sing the praises of the God Whose laws they defy and Whose Son they reject, instead of fearlessly bearing witness against it weakly submit; and for fear of being called heresy hunters, fellowship men who deny the authority of Scripture, and the deity of Jesus Christ. "If I yet pleased men I should not be the servant of Christ" (Gal. i. 10).

# GOLDEN TEXT HOMILIES.

## Rev. R. A. Torrey.

**July 6th.** *"Give us this day our daily bread." Matt. vi. 11.*

It is the teaching of the Bible everywhere, and emphatically the teaching of this chapter (verses 25-34), that God's children should trust Him for the supply of their physical needs. Therefore, it is altogether unnecessary to put some strained interpretation upon these words, and to fancy that Jesus had something else in mind than what the words naturally suggest, food for our bodies. It is right for a child of God to ask his Father to supply him with the food he needs that he may have strength to work for Him. All this teaching that we ought only to pray for spiritual blessings is plainly contrary to the teaching of God's word, and to the experience of the most spiritual men in the Church (compare Phil. iv. 6). We may pray for "bread" to the glory of God just as truly as we pray for spiritual strength to His glory. But such prayers ought not to occupy the prominent place in our petitions. There is but one petition for temporal things in the prayer our Saviour taught His disciples. Note, too, the measure of the request; it is for "our daily bread," or "our bread for the coming day." We have no right to ask for, or to desire, large supplies for years (or days) to come. Only enough for the present need. Our Father will take care of the future, when it comes (verses 31-34). As Jesus has taught us to ask Our Father for our daily bread, we may be absolutely sure that our Father will hear and answer the prayer. So it is our blessed privilege to be absolutely free from any anxieties, lest at some future day we may be left to starve. No fear of that, we have One to Whom we may go each day, as that day comes, and He will give us all we need.

**July 13th.** *"Thou shalt love the Lord thy God with all thy heart." Luke x. 27.*

God's rights are the supreme rights. He is infinite, all other beings are finite. No number of finites equal the infinite; so the

rights of the infinite God are superior to the rights of the whole human race and all the angelic world, put together. Our fellow men deserve our love, but God first. He must have our entire love, "with all thy heart." To love another is not merely to have a fondness for him, but to seek his interests. To love God with all the heart is to make His glory the all-governing purpose of our lives, to put God first in everything. "God first" should be the motto of all our lives. First in business, first in pleasure, first in study, first in thought, affection and will. Have we thus put God first in everything? If not we have broken the first and greatest of God's commandments (Matt. xxii. 37, 38), and there is no longer any hope for us to be saved by our keeping of God's law, no hope for us except through the atoning sacrifice of Him who did love God with all His heart, and who died to save those who had not thus loved God. But being thus saved we will now love Him who hath thus saved us (1 John iv. 19). We are not saved by loving, but we are saved to loving.

**July 20th.** *"Thou shalt love thy neighbor as thyself." Matt. xix. 19.*

This is Christ's summary of our duty to our fellow men. It covers every one of the commandments contained in the second table of the law. What is it to love our neighbor as ourself? It is to have the same regard for our neighbor's interest as for our own. It means that we will seek his prosperity as eagerly as we seek our own prosperity. It means that we will delight in the good that comes to him as much as we delight in the good that comes to us. It means that our neighbor's reputation will be as dear to us as our own reputation. That we will rejoice when he is honored as much as when we are honored. It means that we will be as much grieved by any injury that comes to him as by any injury that comes to ourselves. It means that we will have the same regard for our neighbor's interests in all our transactions that we do for our own interests. This is what the law of God requires of us. Have we met this requirement of the law? If not, we are condemned by the law. We must then find a Saviour who will bear the law's stern curse in our place (compare Gal. iii. 10). We need, too, a Saviour who will write this wonderful law of God upon our hearts, and work it into the very fabric of our being. As lofty as is this requirement of the law, the requirement of the gospel law is still higher; viz., to love your brother above yourself, to put his interest before your own (John xiii. 34, 35). Is this possible? Yes. How? By Christ dwelling in us, and living out His own life in us. There is no hope for us out of Christ—Christ for us on the cross, paying the penalty of the law that we have broken; Christ in us, keeping in us by His indwelling life the law that we could not keep.

**July 27th.** *"Thou shalt have no other gods before me." Exodus xx. 3.*

It seems as if that ought to have gone without saying it. After all that Jehovah had done for Israel how could they dream of having any other gods before (or besides) Him? But alas! it did not go even with saying it. Only a few days passed and they had other gods besides Him. And all their history is one constantly repeated story of putting other gods in His place. But are we not under even greater obligations to have no other gods besides Him? Have we not a clearer revelation of His love to us, and an immeasurably more wonderful manifestation of it than they had (compare John iii. 16)? Surely we ought not to dream of having any other god beside Jehovah, even though there were no command to that effect. But we do have other gods before Him. What is a man's god? The thing he thinks the most of, the thing he puts first. If a man put money first, money is his god. If a man put pleasure first, pleasure is his god. If a man put reputation first then reputation is his god. If a man put wife or family first, then wife or family is his god. What do you put first? Ah! that is a searching question. The answer to it will decide whether we are servants of the true God or idolators. Let us put away all other gods to-day. Let us have but one God, let us make everything secondary to Him.

# Young People's Department.

All communications referring to this department should be sent to the editor, Miss Anna W. Pierson, 1127 Dean Street, Brooklyn, N. Y.

## Children in Mission Lands.

### VII. THIBET.

Let us take a journey this month into the strange, "forbidden land" of Thibet. It is next door to China, and a place of which little is known, because few foreigners have ever been allowed to enter it. Perhaps, however, we may be permitted to take a peep at the children, for you know all parents are proud of their little ones.

We will go into one of the queer looking houses and see what we find there. It is two stories high, but the first floor is reserved for the animals, so we shall have to climb up the rude ladder to the second floor, where the family live. My, what a dark, smoky, horrid smelling place it is! It will take us a minute to get our eyes accustomed to the smoke before we can see anything, and then the sight is not a very pleasant one. There is a father and mother, a brother and sister, and a bundle on the *ka'ang* that looks like a baby. He seems happy and contented, sucking a piece of dirty rag, but don't think that it is sugar in the rag that he is enjoying so much, oh, no! It is some dried meat, powdered and mixed with fresh blood. How would you like to share his dainty morsel?

The *ka'ang* is a raised mud platform, beneath which they cook, and upon which they sit in the daytime and sleep at night. If they get too hot on one side they turn over.

No wonder the place smells horrid. There are no windows, only a hole in the roof to let out the smoke, and let in a little light. As the people *never* wash, of course they are unspeakably dirty. We can hardly blame them, however, for not washing in the winter. For six months of the year it is so cold that everything freezes solid; even the people have all they can do to keep from freezing, too, so they stay in the house all winter. The mother goes to the door twice a day, and calls the yak—a kind of goat—to come to be milked, but the rest stay as close to the fire as they can. You will think the father is pretty lazy not to do this work and let his wife stay in, but he thinks she was made for work, and he prefers to stay indoors and eat, and smoke, and spin. Yes, he spins, and the boys and girls spin, too,—all but the babies!

There is no furniture in the house except the *ka'ang* and a few wooden dishes and spoons. Each person carries his own cup in the folds of his gown. These cups are usually of wood, but sometimes of gold or silver ornamented with precious stones. The people drink tea which is mixed with butter and meal and then boiled. For food they have barley-flour balls fried in lard, cheese, and sometimes potatoes, and even eggs and fowls if they can afford them. Usually there is little meat eaten, as it is too expensive.

The snow in winter is sometimes twelve feet deep, so that the houses are often completely buried. No wonder the people don't go out. They may put on as many clothes as they can get on, and yet have their noses freeze. The horses have to be wrapped in heavy felt blankets, and their heads are protected with fur. Did you ever before hear of horses wearing furs? The yaks are sometimes so loaded with icicles that they rattle together as they walk.

The women do not wear veils, as in many Eastern countries, but they plaster a dirty brown mixture over their faces. Some think this is to hide their beauty from men, and some think it is to protect them from the cold. If they want to hide their beauty they certainly succeed well. Instead of bathing, the people smear themselves with butter, or grease. This helps to keep the skin from cracking with the cold, but the odor from it does not improve the air of the house.

The parents are fond of their children. The boys belong to the father and the girls to the mother. Two or three days after a baby is born, the friends of the family come in to rejoice over it. They bring a kind of beer to drink, called *"chang,"* and three "scarfs of blessing," one for each of the parents, and one which they tie about the child. Then they drink and have a merry

time. The children are taught good manners, which means that they must stick out their tongue for greeting. If they want to be *very* polite they must uncover the head, scratch the right ear and stick out the tongue at the same time.

In summer the people often live in large tents, which look like big black spiders. Then the children are taught to blow the fire, cook the food, carry water, and gather fuel. The boys also look after the cattle. Sometimes a boy is sent to the cloister to school, and he does not have much fun there, either. He has to work hard, and is beaten for every failure. I heard of one queer punishment which a teacher inflicted. A boy failed in his lesson, so he was made to get down on all fours, while a good boy was allowed to straddle his back and ride him about the room like a horse, kicking and beating him. After a few minutes he was permitted to get up and go on with his lesson. Another strange thing I heard was this: If a scholar fails repeatedly in his lessons, his tutor, or private teacher, is publicly beaten.

Every one in Thibet wears a charm to keep off all evil. These charms are usually a piece of old rag, or something supposed to have belonged to some saint. If a person is ill, he is never allowed to sleep, as that would mean sure death, so the friends keep up a continual clatter and noise. Sometimes the sick one is made to eat some of the leaves from a Buddhist book, and one sick man, who had heard of the Christian religion, was much disappointed because he wasn't cured by eating several leaves from a Bible.

The men and women and even the babies wear a great deal of jewelry. Gold, and silver, and precious stones are found in Thibet, so that even the poor people will sometimes have very valuable jewels and ornaments. It is rather a contrast to see a dirty, unkempt looking woman with fingers, head, and neck loaded with jewelry.

The queerest thing of all about these people is the way they say their prayers. There is one short prayer, which every one prays, and yet no one knows what it means. It is printed on rags, or stones, and found everywhere. The people believe that the more times they repeat this prayer the happier and more prosperous they will be. They have it printed, or carved, around wheels, or cylinders, that can be turned around rapidly; then, instead of repeating the prayer, they simply spin the wheel. Boys might carve it on their tops and then spin them. Sometimes a man will have a big wheel made with this prayer carved upon it hundreds of times, then he has the wheel turned by water-power. He believes that every time the wheel turns he gets as much credit as if he had repeated the prayer so many hundred times. The prayer is this, *"Om Mani Padme Hum,"* and is translated, "O Jewel in the Lotus, O." As I have said, no one seems to know what it means, and there is certainly no sense to it, yet thousands repeat it year in and year out. Think of little children being taught to pray by turning a wheel! How thankful we ought to be that we have been born in a Christian land, and taught to take all our needs to a kind and loving heavenly Father! How we ought to long and pray that missionaries may be sent to teach these people the better way.

## AN ACTIVE CHRISTIAN ENDEAVOR UNION.

As the activity of a union is determined by the energy of those forces that go to make up its working parts, so are the accomplishments of a Christian Endeavor Union in the manifest interest of the societies that form its working body.

The Baltimore Christian Endeavor Union is composed of one hundred and twenty-nine Young People's and Junior Societies, with a membership of five thousand nine hundred: of their individual work we shall not make mention; of their collective work as a union we will tell.

So long as there remain any unconverted souls evangelistic work must always be the greatest factor in the life of any organization that claims the name of Christian. With this thought in mind we shall mention first the excellent work done by the Evangelistic Committee.

In each month, on the second Sunday afternoon, religious services are held in the

men's department of the city jail; on the fourth Sunday afternoon, like services are held in the women's department. These meetings are known to have produced good results. After their release, prisoners have met on the streets those who visited them in prison and have told them of the help these services have been since their return to private life. The greatest need in this connection is some way of looking after these people after their release from prison to keep them away from their former haunts.

In the city almshouse at Bayview religious services are held every Monday afternoon by a branch of this committee, and in many cases they have found that an inmate has heard of Jesus for the first time at those services. How carefully we should look after the poor, who may not attend church, that all of them may come under the influence of the gospel!

Another phase of this work is the Free Sunday Breakfast Association, which has a room in the most depraved section of the city, where religious services are held every evening. On Sabbath mornings a free breakfast is served to homeless men and women, tramps, drunkards, "bums," professional loafers, who may apply, and is followed by a devotional meeting of Scripture and prayer. At times forty and fifty men are gathered here to listen to the words of Jesus' teaching; some good must result, although it is only occasionally that direct evidence of conversion is obtained.

The real enthusiastic part of the evangelistic work is that carried on among the soldiers at historic Fort McHenry. Here, in the place during the bombardment of which Francis Scott Key was inspired to write his immortal "Star-Spangled Banner," Endeavorers hold meetings every Tuesday evening. In this noble enterprise they are given full assistance by the pastors of the different evangelical churches, who go down to make the addresses. The soldier is very choice about the kind of speaker who is to address him, and often after a meeting will ask that the same speaker come again, in which case at the second meeting a much larger crowd will attend than is usual. Notice of each meeting, giving the name of the speaker and his subject, is printed and distributed among the bunks and in the different rooms where the men congregate, two or three days before the meeting. Until last November when these meetings were begun, no religious services of any kind were conducted within the walls of the Fort. During the past eight months, however, many of the soldiers have professed conversion and have testified in the meetings to the change that has taken place in their lives. One evening, during the meeting, a soldier arose from his seat and walked to the front of the room; turning to his fellows he said, "I am tired of the way that I have been living, and intend to make a change to the way that these men have been talking about." When it is considered that as much bravery is required of the soldier to confess Christ in these meetings as to face an hostile army, it can readily be seen that when one of them is willing to suffer the jeers and jests of his fellows for the sake of religion his conversion is real. The different Endeavor Societies in the Union take turns at attending these meetings, furnishing the music, the prayers, the enthusiasm, and taking the brightness of Christ's love to this division of Uncle Sam's great army.

The work of the Union next in importance is that carried on for the benefit of the poor children of this city through the Fresh Air Committee. Of all charitable work this seems to be the one that gives the most pleasure to its beneficiaries. The needy children of the city are hunted out from the alleys and courts of the poorer sections, and are sent to the country for a week's outing. The change from impure air and unhealthy surroundings to the great open country with its green fields, nourishing food, and clear atmosphere in the hottest part of summer, puts brightness and happiness into the life of the children as nothing else could do. The Endeavorers look after both boys and girls; their own particular work, however, is the Boys' Fresh Air Camp, which has been established at Bel Air, Maryland, and is called Camp Endeavor. The girls are more generally looked after through the regular channels of the Fresh Air Society. To the support of this work the Union contributed over a thousand dollars last year, besides providing free homes in the country for many children.

Camp Endeavor is an ideal place. One thousand boys enjoyed a week's outing there last summer, which brought color to their faded cheeks and brightness to their dull lives. Although much of the time is spent in recreation, it is not to the neglect of spiritual training. A morning prayer service forms part of the daily routine. Sunday is devoted mostly to religious meetings. Sabbath school is conducted in the morning, and in the afternoon preaching service is held, at which time ministers from different neighboring churches talk to the boys.

This camp is in no sense an institution for permanent relief, nor is it conducted on any such principles. It is purely a place for boys to go for a week of genuine pleasure and recreation. It is intended solely for the boys' enjoyment; and for this purpose games and amusements of various kinds are provided. It is well worth while; anything that gives happiness to a child and carries with it an incentive to his correct living is certainly a good investment. To see these boys come out from the city, wan and haggard, with an indescribable listlessness, and then to see them go home bright-faced, clear-eyed, laughing, happy, would readily convince one of the transforming power of a week's outing in the country. To see them at their games, too, is inspiring. Instead of narrow alleys, or small vacant lots for their base ball grounds, they have a two-acre field in which to play, and the immensity of space seems to surprise them. Instead of gutters in which to run barefoot, they have a stream twenty-five feet wide in which to swim every morning. Instead of a narrow doorstep on which to sit in the evening, they have a large open assembly hall, with benches and tables, lighted with incandescent lamps, where they may read, play games, or perhaps be entertained with an illustrated lecture, which some of the Endeavorers provide for them several times during the season. Instead of hot, low, stuffy rooms in which to sleep on the floor, they have cool canvas tents and straw mattresses.

This summer out-door work of pleasure-giving is supplemented in the winter by the different societies in the Union dividing the registration lists of Fresh Air children and visiting them in their homes. In this way good results are known to be obtained, for the religious training that a child has received during the summer is followed up by these societies looking after him to see that he attends some Sabbath school, or Junior Christian Endeavor Society, in the city.

With the coming of each summer crowds of eager children return to the Fresh Air workers, asking that they be given their outing again, and if they have not exceeded the age limit of fourteen years their request is always granted.

Of course much regular work is done by the Union, but as it is regular work we will not make mention of it. In the things spoken of above, the greatest good for humanity is done, and that is the aim of Christianity. In these is combined missionary, evangelistic, relief and social work, and God is glorified, and struggling humanity is helped along nearer to the way the Master went, which is the chief end of all religious work.

## MONTHLY MISSIONARY SURVEY.

### Robert E. Speer.

It is of the deepest interest to watch the struggle now going on in Japan over the question of the place of Christ. The issue is between a deep and true Christology and views which empty Him of significance. Mr. Uemura and Mr. Ebina have recently carried on a public discussion of this question in the press, and at last the question has forced itself into the open in the Evangelical Alliance. The situation is so important that I venture to quote briefly from recent missionary letters describing it:—

> Two important meetings have just been held in Tokyo, reports of which will be reaching you, and I write to add my quota of information concerning them. They were, first, the meeting of Presbytery, and second, that of the Evangelical Alliance. Presbytery met

on the eighth and ninth, and the Alliance from the eleventh to the fourteenth. Because of the nearness of the latter meeting, the question naturally arose in Presbytery as to what attitude should be taken by the members toward the Alliance—whether they should attend its session or not, and participate in the discussions. Naturally, I say, because the forward movement which began a year ago is identified in its origin and control with the Alliance, and has been looked upon as something of a menace to distinctively church interests. This would not have been the case if circumstances had not arisen in connection with the movement preventing full confidence in the Alliance as an agency for carrying on evangelistic work.

Last October, when Synod met, the doubt was expressed by many and the question debated at length, as to the wisdom of merging the *Tokubetsu Dendo,* or special evangelistic work of the church, in the *Taikyo Dendo,* or union movement, the Forward Movement so called. The reasons given were that the Evangelical Alliance is an organization very loose at best, and offers no constitutional data for determining what principles it stands for, except the word "evangelical" and the phrase, "to manifest in society the mind of Christ." That these are not sufficiently definite was shown by the fact of Unitarian membership in the Alliance, and the actual participation of Unitarians in the evangelistic work carried on under its direction.

There were about a hundred and fifty persons present at the meeting of the Alliance, and a third of the number were from the Presbyterian Church. Other denominations, however, were as fairly represented as geographical conditions would permit. There were a good many Methodists, of course, and some fifteen Congregationalists. There were also Baptists and a few Episcopalians, though no Episcopal missionaries.

When the debate closed and the vote was taken, the opposition was found to be strong enough to prevent the two-thirds majority necessary to effect an amendment to the constitution. There were one hundred and twenty-four votes cast, and the affirmative fell short by the narrow margin of two. Such an issue was disappointing. It was not allowed to stand, however. The question was brought up again in the afternoon in the shape of a motion signed by several members to the effect that non-Trinitarians be excluded from membership in the Alliance. All who spoke to the motion realized evidently the gravity of the situation. Fortunately a vote was not taken at this time, but instead the matter was referred to a committee, to be reported on on Monday morning.

At the Monday session the attendance was somewhat larger than on Saturday, and the interest in the committee's report was of course very great. An important change from the proposition made on Saturday afternoon was introduced into the report, namely, that the declaration be simply a statement of belief in Christ as God and in the Bible, by the members of this Alliance, those present at this meeting of the Alliance, and not an amendment to the constitution; and further, that a representative committee of ten be appointed to prepare between now and the next meeting, held in 1903, such a series of amendments as may seem to it desirable, covering both articles of faith and the organization of the Alliance, and any other points that may arise. A brisk debate was at once begun on the report, but it was shut off almost immediately, a pity, I think, although the most eager participants were Mr. Ebina's *boys;* and then the final vote was taken, resulting in one hundred and eighteen for and only six against. There were certainly others—perhaps twenty—who disapproved; but they chose to remain seated.

The amendment committee is a good one. It consists of seven Japanese and three foreigners. Mr. Uemura and Dr. Imbrie will represent the Church of Christ in Japan, Dr. Green and Mr. Miagawa the Congregationalists, and Drs. Soper and Honda the Methodist Episcopals. Amongst the others there is a prominent Episcopalian, the principal of the Tsukiji school.

From a slightly different point of view another missionary writes:—

> The question first came up in the form of an amendment to the constitution of the Alliance. It was proposed to add the following articles:
>
> The Scriptures are a perfect rule of faith and conduct.
>
> Our Lord Jesus Christ, who for us men and for our salvation came down to earth, we believe to be God.
>
> There was, so far as I remember, no theological discussion; no discussion, that is, as to the truth of these statements. The question debated was, whether or not they should be made a part of the constitution. When the vote was taken, it stood eighty to forty-one in favor of the affirmative; but as a majority of two-thirds was required in order to change the constitution, two votes more were needed to carry the

resolution. The Alliance then adjourned for the noon recess.

The majority, which was a large one, was, however, not willing to let the matter rest in that way. So in the afternoon the matter was presented in another form. A resolution was presented, not as an amendment to the constitution, but as a simple resolution, declaring that no one should be eligible to membership in the Alliance who denies the divinity of Christ. After some discussion, however, it was agreed almost if not quite unanimously, to refer the matter to a committee who should report on the next day but one (Monday). On Monday morning the committee reported recommending:—

1. That a committee of ten be appointed to go over the entire constitution and recommend any changes whatever that seemed desirable to the meeting of the Alliance to be held next year.

2. In order to meet present needs that the Alliance proclaim its acceptance of the articles that had been reported on Saturday as an amendment to the constitution.

There were present on Monday a much larger number than had been present on Saturday, namely, one hundred and sixty-five. Of these, one hundred and eighteen, *i. e.*, eight more than two-thirds, voted in favor of the recommendations of the committee.

The entire evangelical Church should pray for Japan in this hour. Issues of infinite importance are being settled. If the Japanese Church is misled into an inadequate Christology, mission work in Asia will suffer for it for generations.

* * * * *

It is significant to have from Governor Taft himself an explicit statement of the responsibilities of the friars for the trouble in the Philippines, and to hear him declaring plainly that any course that places the government of the United States in the light of supporting the friars will prolong the troubles and intensify them. If in some way the friars could all have been withdrawn from the islands immediately upon the transfer of sovereignty to the United States, it would have been a great blessing to the people of the Philippines and to us. It is the general testimony of those who have most intimate knowledge that the idea that we were supporting the friars was at the bottom of much of the bitter opposition to our authority. Governor Taft's statement is as follows:—

"The four orders of friars, the Dominicans, the Augustinians, the Recoletos, and the Franciscans, all of them Spaniards (for natives are not admitted to the orders), were the parish priests among the Christian Filipino people, and these orders, except the Franciscans, became the owners, through purchase and otherwise, of four hundred thousand acres of agricultural land, two hundred and fifty thousand of which are situated near the city of Manila, and include some of the richest land in the islands. The better lands lie in the populous provinces of Cavite, Laguna, Bulacan, old Manila (now Rizal) and Cebu. One hundred and twenty-five thousand acres lie in the province of Cavite, and it is significant that of the three revolutions against Spain (if that of 1870 can be called a revolution), all began in this province, showing that the agrarian question of the ownership of these lands by the friars, while it was not the only issue, had much to do with the dissatisfaction which led to the armed resistance to Spanish authority. Civil government has now been completely established in Bulacan, old Manila or Rizal, Cavite and Cebu, and soon will be established in Laguna. The title of the friars to these lands is, from a legal standpoint, good. Indeed, there is probably no better title in the islands. Since 1896 no rents have been collected, and the former tenants have enjoyed the lands without price, so far as the conditions of war permitted. When now the friars shall call upon the ordinary courts of justice, as they have the right to do, either to collect the rents from their tenants or to restore them to the possession of their lands, the process of the court and the power of the government must be exerted to enforce the judgment which the proof of such facts will require. To an ignorant people, hostile to the friars, this will put the government of the United States in the attitude of supporting the friars, and of siding with them in the controversy out of which grew the revolution against Spain, and there is every indication that riot and disturbance will follow any effort by the government to aid the friars in the assertion of their property rights. It has been thought by the commission to be the wisest policy, and one just to all interests, for the government to purchase these lands from the friars, paying them a reasonable price therefor. Both the House and the Senate bills make provision for such purchase.

"A somewhat perplexing complication has arisen by the transfer of the title of the lands by the friars to promoting companies or individuals for the pur-

pose of their sale or cultivation, but it is understood that the friars have thus far retained a controlling interest in each corporation taking the lands, and that they may, if they desire, sell the lands to the government.

"Again, under the Spanish rule in the Philippines the friars discharged most important civil functions. Great credit is due to the religious orders for the work which they did in Christianizing the archipelago and in bringing about the civilization which to-day exists in them, but in the last half-century the Spanish government, apparently without objection by the friars, imposed upon them extensive civil duties in connection with the municipal and provincial governments, until substantially all the political power exercised in municipal governments became absorbed by the friars. The friar priest in each parish became the chief of police and the chief detective in government work. Every man who was punished, especially if he were punished for a political offense, charged it to the agency of the friar, and the deportations and executions which went on under Spanish rule were all laid at the door of the religious orders. To the people of the pueblos the friar was the crown of Spain, and every oppression by the Spanish government was traced by them to the men whose political power had far outgrown that exercised by them as priests. When the revolution came, therefore, deep hostility was manifested by the insurgents against the friars. They had to flee for their lives. Fifty of them were killed, and three hundred of them were imprisoned, and during their imprisonment were subjected to the most humiliating indignities and to the greatest suffering. The feeling of the people against the friars was wholly political. The people were generally good Catholics and enjoyed and wished for the sacraments of their Church. With a population such as that of the Christian Filipinos, with ninety per cent so densely ignorant, speaking eight or ten different languages, it is hardly possible to say that there is any public opinion such as we understand it; but to this general remark must be made the exception that there is a universal popular hatred of the four religious orders which have been under discussion.

"Such religious worship as is now carried on in the parishes is conducted by native priests who were in the Spanish times the assistants or deputies of the friars. There are not enough of these priests to supply the needs of all the parishes, even if they were entirely satisfactory to the church; and the necessity in the interest of the church of furnishing additional priests is, I think, recognized in the islands. The difficulty which the church has in finding competent priests that are available for service in the islands must be admitted. Of course it would accord with the views of the Americans if American Catholic priests could be sent to the islands, because their high standard and their knowledge of how a church may thrive and gain strength under a government in which the church and state are entirely separate would assist much in establishing the new order of things with the people. But it is said that there is no supply of American Catholic priests which can fill this demand.

"The question which is presented to the civil government of the islands is whether there is not some means of avoiding the lawlessness and riot which the friars' return to their parishes is certain to involve. Of course the civil government has nothing to do with the ministrations of religion or with the personnel of the agents selected by the church to conduct its worship, so long as they are law-abiding and do not preach treasonable doctrine; but it cannot but give the greatest concern to the civil government if a church shall adopt the policy of sending among the people priests whose very presence is sure to involve disturbance of law and order. With a people so ignorant and having a knowledge only of Spanish methods of government, the return of the friars will necessarily be regarded as due to an affirmative policy on the part of the government, and the burden of hostility which the friars now bear will necessarily be shared by the government. If the purchase of the lands of the friars and the adjustment of all the other questions arising between the church and the state should include a withdrawal of the friars from the islands, it would greatly facilitate the harmony between the government and the people and between the church and the state.

"I have stated some of the principal questions arising between the church and the state for the purpose of showing the great advantage which will be attained should these differences be settled by amicable adjustment between the church and the state. In such a matter, were we dealing with a secular corporation, it would seem a wiser policy and a more American and direct method of doing business to deal with the chief authority in the corporation rather than with some agent having limited powers. The administration has concluded that the advantage of the direct method and the possibility

of settling the differences amicably with the church by such a method warrant it in running the risk of the unjust criticism that such negotiation involves, the establishment of diplomatic relations with the Vatican, and a departure from the traditions of our government in this regard. Instead of being a departure from such traditions, such a negotiation seems to be an indispensable condition precedent to the proper separation of the interests of church and state in the Philippines.

* * * * *

Trouble has already arisen in at least one of the new Chinese colleges founded on Western models. The governor of Shantung has expelled from the provincial college recently established at Chi nan fu, by the Rev. W. M. Hayes, D. D., six students who refused to bow down to the Confucian tablet. Dr. Hayes has protested through the American minister, and protest has been made by English missionaries through the British minister, that such action is repugnant to the provisions of treaty which guarantee Chinese subjects who embrace Christianity from any hostile or oppressive treatment therefor. Dispatches have not yet informed us of the outcome, but Dr. Hayes is not a man to retain a position which hampers him in exerting a Christian influence, or to remain at the head of an institution where there is discrimination against Christians or Christianity.

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The new secretary of the Society for the Propagation of the Gospel, the Rev. Henry H. Montgomery, D. D., formerly bishop of Tasmania, has published a little book on "Foreign Missions," which is a pleasant surprise to many. The Society for the Propagation of the Gospel is the High Church Missionary Society of the Church of England. Its representatives abroad as a rule have nothing to do with other Protestant missions, and in some fields have their affiliations, so far as they have any, rather with the Roman Catholics. Dr. Montgomery's little book, on the contrary, is full of a most pleasant spirit of appreciation and sympathy for all Protestant mission agencies, and most sharp and stern in its condemnation of Roman Catholic missions. There are a number of small slips in the book, and it gives to bishops a place and honor rather strange to us and very overshadowing of the service of other men. But the book is evidently the expression of a large-hearted, fair-minded man, and it will be a great thing if the spirit of it becomes the spirit of the Society for the Propagation of the Gospel, all the greater now that the ritualistic controversy is becoming acuter still in the English Church. The Church Missionary Society, representing the Evangelical and Low Church element, is obliged to walk with great circumspectness to satisfy on one hand its large-minded supporters, who dislike small prejudice and unfairness, and on the other those good but narrow-minded friends who call all ritualism and high church tendency anathema, and denounce any who tolerate it or admit good in it.

* * * * *

The death of Bishop William Taylor at Palo Alto, California, on May 18, at an advanced age, removed one of the heroic figures of the last century. He was a man of originality, of immense courage, whose freshness of nature lifted him above the small conventionalities and commonplaces of lesser men. He blazed new trails around the world, and up and down its continents; and while much of his work has died, that is only what happens to all seed thrown into the ground. He sometimes advocated methods which were not the best, but the best were not applicable, or no one was ready to apply them, and Bishop Taylor stepped in and accomplished things. Some one should write a really worthy life of this truly great man. It is to be hoped he left behind him his memories of George Bowen, the "lamb of India," as Bishop Taylor used to call him.

# WITH MR. OGDEN'S PARTY IN THE SOUTH.

## W. R. Moody.

It is always an inspiration to see strong and determined men grappling with some difficult problem and solving it by their determination and skill. To view such a scene even from the position simply of a spectator is to be reinvigorated for the problems nearer at hand. To those whose privilege it was to enjoy the generous hospitality of Mr. Robert C. Ogden on a tour through the Southern states, visiting representative educational institutions and attending the Southern Educational Conference, there was afforded just such an inspiring scene.

Every section of our country has its own peculiar problems. The question which confronts the South is preëminently one of providing educational advantages for all its people, irrespective of race or condition, and the leaders among the people are thoroughly aroused in their determination to "preach a crusade against ignorance." Among the obstacles to be overcome has been a spirit of opposition on the part of an extremely conservative element against the necessary taxation for the support of free schools and the spirit of false independence upon the part of others, who hold that every man should educate his own children and that the state should not be called upon to do what the individual ought to undertake. Steadily, however, this spirit has been yielding to the wise and determined work of such public spirits of the New South as Doctor Alderman of Tulane University, Doctor McIver of Greensboro, N. C., Doctor Dabney of the University of Tennessee, and kindred spirits.

It was the privilege, therefore, of Mr. Ogden's guests on this Southern trip, especially at the Southern Educational Conference at Athens, Ga., to view the triumph of these men. For some years the work which they have championed has been misunderstood and unappreciated. That day, however, has passed and a new era, we believe, has been opened for the Southland. "Community of interests" is increasingly being recognized as a principle as strong in social progress as in commercialism; and the future wealth and prosperity of the land is dependent upon the educational facilities it affords for training its sons and daughters.

In the "renaissance" which the South is experiencing, too much cannot be said of the wisdom which has characterized the system of education adopted. Instead of seeking to bring all to a certain standard of academic training without respect to former conditions, there has been a study of the requirements of the people, and the training has been adapted to present needs. Normal schools have been established for both white and colored races, in both of which industrial training is a conspicuous feature. Some students will become business and professional men, but many more will have to rely upon a handicraft for their livelihood, and their training is such as to make them efficient.

The first school to which Mr. Ogden introduced his party was Hampton Normal and Industrial Institute. There in 1870 Gen. S. C. Armstrong began a pioneer work for the colored race along lines of industrial training. It would be impossible to give any conception of the work that is being done in this grand institution in so brief a description. Suffice it to say that from a small beginning the school has grown till now it has a total enrollment during the school year of nearly a thousand students. While the training includes the regular branches of a grammar school grade and in some studies even more advanced work, it is by no means limited to that. The object is to train men and women in strong traits of character, and develop them to such efficiency as to make them the leaders of their race.

From the practical demonstration of these principles of education which General Armstrong advocated at Hampton, it was natural that the Southern Educational Conference should have had added interest to those who had never seen the work before. Athens, the scene of the conference, affords exceptional facilities for such a gathering, being the seat of the University of Georgia and the State Normal School. Here, the "Ogden party" enjoyed the true Georgian hospitality which is so proverbially hearty as to make any description superfluous.

The conference itself was of the greatest interest, a carefully prepared program having been wisely arranged for the discussion

of themes of greatest importance, by speakers eminently fitted by their experience, sound judgment, and knowledge of the South to deal with them. The Southern press heartily expressed their sympathy with the gathering, giving full reports of the sessions. A spirit of perfect concord characterized the discussions and many were the cordial exchanges of compliments between speakers from different sections of the country. One of the most graceful in expression, and beautiful in sentiment, was one by Dr. Hamilton Mabie who, after paying an appreciative tribute to the rich contribution to American literature by Southern writers, expressed the hope that the time would soon come when Abraham Lincoln would be revered in the South as he was in the North, while in the public squares and parks of the cities of the North there would be statues of Robert E. Lee and "Stonewall" Jackson, whom Americans were no longer willing to call simply leaders of the Confederacy, but claimed as national heroes and representatives of the best and truest manhood.

Tuskegee and Calhoun have been in a sense the children of Hampton and the same spirit is found here that characterizes the work at the parent institution. Tuskegee is so well known and so much has been written of the wonderful work being carried on by Booker Washington that it would be unnecessary to even briefly present its many phases of training. Calhoun, however, is of more recent origin and, although of smaller proportions, having only three or four hundred as compared with Tuskegee's fourteen hundred, is doing a strong work. It is all the more wonderful in a way as being the result of the devotion and Christlike self-sacrifice of two earnest women, Miss Charlotte Thorne and Miss Dillingham, the latter of whom laid down her life for the cause she loved.

It is not necessary to go beyond the boundaries of the United States to find the true spirit of missionary zeal, and in these two devoted lives there is the same spirit which has taken men and women to the jungles of India and the malaria-stricken valleys of Africa. In the heart of the "black belt," where these workers dedicated their lives, the colored race outnumber the white race in the proportion of seven to one, and there is even greater social and intellectual isolation than in any foreign fields. To such consecration there is a sure and great reward, for those whose lives are given for others enter into a peculiarly close fellowship with Him who loved us and gave Himself for us.

At Tuskegee, as at Hampton and Calhoun, and in fact in all the larger industrial institutions for the colored race in the South, one is impressed with the fact that the leaders have most wisely dealt with the educational problem. It is now generally conceded that the need of the colored race is industrial training, and we believe this can be clearly shown, not only by the success that has attended the industrial schools, but from the reports of higher institutions of learning. We note that in the state of Alabama there are three colleges for the colored people, but it is significant that out of the total enrollment of nearly fifteen hundred there are only thirty-three students who are doing collegiate work. In the city of Atlanta, Ga., there is one university and two colleges. Practically the same conditions obtained here as in other colored colleges, for we find that out of an enrollment of nearly nine hundred, only one hundred and thirteen are doing collegiate work. In Louisiana and Mississippi practically the same is true of the small demands for colleges. In the former, with its four colleges and one university, with a total enrollment of thirteen hundred and sixty-six students, there are only thirty-five students in collegiate work. In the latter, with two universities and three colleges, giving an enrollment of twelve hundred and sixty-eight students, there are only forty-eight enrolled in college work. In other words, the experience of the past has conclusively shown that the need of the South is preëminently for industrial schools.

Even private schools of secondary grade, we believe, are less in demand than formerly, as provision is increasingly being made for public high schools for the colored race.

We believe that two colleges for colored students would do practically all the work that the present demands in the Southern states, and that by changing the character of many of the so-called colleges and universities, to industrial and normal schools, the

cause of education would be greatly advanced.

Very little need be said of the schools and colleges for white students in the South, inasmuch as those visited compared most favorably with similar institutions elsewhere in the country. In industrial training and equipment these schools are in advance of many schools we know of in the same grade elsewhere. The Alabama School of Technology at Auburn, and the State Normal College of Virginia, at Blacksburg, are magnificently equipped in every department. The feature of many of these Southern schools is their military discipline, which contributes not only to the personal appearance of the students, but has a definite influence upon their general character.

To visit the Southland in any season would always be a pleasure and privilege, but to enjoy this opportunity in the society of such friends as constituted Mr. Ogden's party was a still greater privilege. It was most interesting to note, also, how closely associated a common service and interest makes those who differ widely in theories and beliefs. Mr. Ogden's party represented widely differing viewpoints upon many subjects, but in the cause of education, and the progress of society, all were united and found a common cause for service. In heaven, we learn, God's servants shall serve Him, and it may be that one of the secrets of the joy and harmony of the city of our God, lies in the fact that common interests as well as continual service will leave no opportunity for the discord of theorists. The trip was thus an inspiration in the work reviewed and a benefit to all in the opportunity it afforded of meeting earnest workers in the cause of Christian progress and educational work.

# FRUITS OF THE STUDENT VOLUNTEER MOVEMENT.

## Rev. H. C. Mabie, D. D.

The Baptist missionary societies held their anniversaries this year in the city of St. Paul, Minn. The meetings continued for a full week, and were full of interest.

Perhaps the most impressive event of the meetings was the presentation of thirteen young men who are expecting to be sent out to various fields in heathen lands the coming autumn. For several years, indeed, at similar anniversaries of the Missionary Union, the effect of the student campaigns has been very manifest. This year, however, this was peculiarly so, in the enlarged number of men of superior quality applying to the Union (more than twenty new men altogether are prospective appointees) and besides as never before there is something like a waking up on the part of the churches composing the Missionary Union to feel their obligation to do their part in responding to the voice of God manifested in the missionary awakenings in college circles. This may well be the case. We confess for several years it has seemed in some branches of the church as if there were much indifference to, if not oblivion of, what God has been doing in rousing college men to a very uncommon care and concern for heathen evangelization. Should the churches really prove habitually indifferent to the very pronounced movement in schools of higher learning to exalt the ideals of consecrated service in behalf of a lost world, the greatest disaster would certainly be in store for the very institutions founded by the benevolence of the churches.

The most striking offset to increasing rationalism in schools of every sort and its sad tendencies to divert men from the ministerial calling, is that reverence for the Word of God and that heroic self-sacrifice in behalf of the lost and benighted in heathen lands which has characterized the Student Volunteer Movement.

Another marked feature of the anniversaries referred to was the report of a round-the-world tour given by the Rev. Thomas S. Barbour, D. D., foreign secretary of the Missionary Union. He had visited the fields of Japan, China, the Philippine Islands, and India, including the missions in the Telugu country, Burma and Assam. Over against the pressing need for workers in all these lands it was inspiring to hear the gifted and devoted young men who spoke one after another at the conclusion of Dr. Barbour's address, saying "Here are we, send us!"

# Religious Thought and Activity.

**The Australian Simultaneous Mission.** The success attending the simultaneous mission in England a year ago has led the churches in Australia to enter upon a similar movement. In Sydney and Melbourne the work has been wonderfully successful, the meetings being well attended and being accompanied by definite results. Fifty ministers and evangelists are engaged in the work, and careful preparations have been made everywhere for the work.

**Keswick Convention.** The trustees of the Keswick Convention have issued their annual call for the convention from July 21 to 26. In addition to the regular boarding houses in the village, tents are being provided for those "who might otherwise be deterred from going on account of the expense of obtaining board and lodging in the town."

**Report of the New York Home for Intemperate Men.** The twenty-fourth annual report of the New York Christian Home for Intemperate Men has appeared in an attractive booklet illustrated with a view of the new home of the institution, "Chester Crest." The methods of the home are thus briefly described by Rev. D. Stuart Dodge, the president:—

> The simple, essential truths of the gospel are daily taught, and all are urged to accept the only and the Divine method of complete and permanent deliverance. Medical treatment is resorted to when required, but not as a cure for intemperance. Nourishing food and all that will minister to the reasonable comfort of our guests is provided. We desire every one who enters the door to feel he is welcomed to a true Home; but our reliance for final benefit is solely upon the power of the grace of God to redeem from sin.

**The Late Mr. Dolling of Poplar** In the death of "Father" Dolling of Poplar, the Church of England has lost more than a man, or a unit, for some men are not counted, but weighed, and "Father" Dolling was of this order. Of such a figure it is not easy always to speak. He held certain views which rendered him a problem to many in his own church and free from which he would doubtless have risen high in ecclesiastical ranks. As it was, his splendid energies could find but one outlet—work among the despised and neglected, and the story of his life reminds us strongly of certain traits in the hero of Mrs. Phelps's story of "A Singular Life." His only luxury, it is said of him, was a tiny garden on the roof; his one passion, the saving of souls. His last struggle against small-pox in his district, when himself already in the grip of death, evidences a heroism and unselfishness, all of a part with his Christ-life.

**A Bureau of Missions.** The Regents of the New York State University last week granted a charter incorporating the Bureau of Missions. The nine gentlemen comprising the Board of Trustees met accordingly and organized with Mr. Alexander Maitland as president, the Rev. W. I. Haven, D. D., vice president, S. D. Scudder, treasurer, and the Rev. Edwin M. Bliss, D. D., secretary. The object of the bureau is to gather information of all kinds in regard to mission work, arrange it both in museum form and for publication, and supply it to all who desire to gain better knowledge of the needs of the great field, the methods adopted and the results achieved. The office of the bureau is in the United Charities building, Fourth avenue and Twenty-second street. Any attending the meetings of the General Assembly who may wish to visit it will find a cordial welcome.—*New York Observer.*

**Sunday Labor in Belguim.** A bill is about to be introduced for the abolition of Sunday labor in Belgium. The industrial population of Belgium is one of the hardest worked in Europe, and to a great proportion of the smaller shopkeepers, artisans, mechanics, the fourth commandment is unknown in practice. Even clerks and warehouse employés may under the existing régime be legally expected to perform their duties on Sunday as well as on week-days; the question of a Sunday "off" being one of ar-

rangement between the various members of the same establishment. The bill now to be introduced into the Chamber of Representatives provides that work shall henceforth be optional on Sunday; it can no longer be obligatory. It does not affect members of the same family in an industrial concern, nor the freedom of contract between those who find the extra day's work to their mutual interest. Nevertheless, such a bill, if carried, would imply a distinct advance towards the attainment of a day of rest.—*Southern Cross.*

**The One Work of the Church.** The death of Dr. Talmage will revive many of his stories. Some of them will not be so pointed as this which he used to tell upon himself. He went to the Adirondacks on a fishing and hunting expedition with apparatus loaned him by a friend and worth about $500. "Such reels, such bait-boxes, such cartridges, such Bradford flies, such pocket flasks for lemonade. Suffice it to say," he confesses, "I did not interfere with the happiness of the piscatorial or zoölogical world. While I was laboriously getting ready a mountaineer with an old blunderbuss shot three deer. I found that splendid apparatus did not imply great execution. What is true in the woods is true in the church. All our elaborate and costly theological apparatus is a failure if we do not catch souls." Churches that are becoming institutional, so-called, will do well to remember that no church is a church of Christ that does not catch souls. It is all right to educate and entertain, but the chief aim must ever be the winning of souls to Christ.—*Northwestern Christian Advocate.*

**Young People's Week at Chautauqua.** The days from July 21st to the 25th at Chautauqua will be given over, for the most part, to the discussion of topics of most interest to the young people of the present day. Conferences will be held, and public addresses delivered by leaders of the most important young people's organizations. The discussions will be undenominational and the subjects varied. Each morning at 9 o'clock will be conference and Bible reading, conducted by some prominent worker; at 10 o'clock the devotional hours. These will be conducted by Mr. John Willis Baer of the United Society of Christian Endeavor, Dr. Joseph Barry of the Epworth Herald, and Dr. J. F. Thoburn, Jr. The 11 o'clock hour during the week will be given over to addresses by representatives of the different organizations. A Y. M. C. A. leader will speak on Monday, Mr. Barry on Tuesday, Mr. Baer on Wednesday, Mr. Robert E. Speer on Thursday, and Rev. W. H. Geisweit on Friday. Receptions, lake excursions and other forms of outings will be given during the evenings through the week.

**The Tombs Angel.** In the *Missionary Review of the World* for June, Rev. J. B. Devins, D. D., gives an interesting sketch of Mrs. R. S. Foster, for many years missionary in the Tombs Prison, New York. He relates the following touching incident which illustrates the loving devotion in which Mrs. Foster was regarded by those she helped:—

> In the great audience that thronged Calvary Protestant Church on the day of the funeral there was no woman whose grief was deeper than that of Marie Barberi. Mrs. Foster was able to converse in Italian as well as in French and Spanish, and understood other languages. She was a true friend to the ignorant Italian girl who killed her faithless lover. The story of the devotion of the pure-hearted woman of culture to the unlettered and sinning one was truly Christ-like. Cheered and strengthened during her long imprisonment in the Tombs, and finally acquitted, largely through Mrs. Foster's heroic efforts, it is little wonder that she felt that life itself had almost slipped from her grasp when she heard of the tragic death of her friend. To the matron of the Criminal Court Building, to whom she went for a verification of the report, she said that she wanted to do something as a last tribute to one who had done so much for her. Pointing to an old and soiled hat, she said:—
>
> "I haven't got much money. If I had I'd get a better hat. But I've got a quarter. Do you suppose if I bought twenty-five cents worth of flowers, they 'd take them?"
>
> Mrs. Hamilton thought they would be very acceptable, but advised her to keep the money for herself.
>
> "No, I won't. She was my friend. I'll just go and look in the door. I ain't fit to go to church in this dress." But when the day of the funeral came she was in the church, and her little

bunch of flowers rested in the chancel beside costly floral tributes, vastly superior to her own in price, but not in value—she had given her all.

**English Nonconformists and the Education Bill.** The second reading of the education bill has passed the House of Commons by a majority of two hundred and thirty-seven, or four hundred and two to one hundred and sixty-five. The stiffest of the fight is still ahead. The Nonconformists have absolutely no intentions of surrendering what they consider an essential point of their liberty if they can keep it. Mass meetings are being called, where tremendous enthusiasm is aroused, and the subject is said to rank with the coronation and the war in public interest. This interest is in the minds of Nonconformists only, however, for so isolated is the established church that her members cannot enter into the subject as fully as they should. In fact, were the church as a whole aware of the state of feeling in Nonconformist circles with regard to this matter, the bill might be allowed to drop. The bill is the pet of a certain class only, but so bitterly is it opposed that even such men as R. J. Campbell of Brighton and Dr. Joseph Parker have publicly declared that if the bill is passed they cannot conscientiously pay the school rate and will suffer first the spoliation of their goods. Such papers as the *British Weekly* and the *Westminster Gazette* have approved this course, extreme as it is. The bill provides that the secular education of children shall be virtually in church hands, and when it is stated that in some schools, under Church of England guidance, the singing of the "Ave Maria" constitutes a part of the exercises of the scholars, it will be seen that the opposition is not prompted by mere bigotry. By many the matter is considered far more crucial than the change of 1870 which has been memorable in Church of England history.

**The Wooing and the Wedding.** The annual sermon of the English Sunday School Union was delivered this year by Rev. J. H. Jowett and was taken from the words of Hosea, *"And I will betroth thee unto me forever."* The following extracts we believe our readers will specially appreciate:—

I do not think we greatly help the cause of the Lover by proclaiming the remoteness of the Lover's home. I have never been able to find out what we gain by teaching children the "far-offness" of the Saviour's dwelling.

"There is a happy land,
Far, far, away!"

How does that help the Wooer?

"For beyond the clouds and beyond the tomb,—
It is there, it is there, my child."

I say, how does that help the wooing? I am afraid that the remoteness of the home tends to create a conception of the remoteness of the Lover, and if the Lover is away, the wooing will be very mechanical and cold.

"There's a Friend for little children
*Above the bright blue sky.*"

That is the only line I don't like in that greatly beloved and very beautiful hymn. In my childhood it helped to make my Saviour an absentee, and He was "above the bright blue sky" when I wanted Him on the near and common earth. I think that we shall perhaps best help the cause of the Wooer if we teach that His home is very near, and that no clouds interpose between us and the place of His abiding.

"There is a happy land,
*Not* far away."

Destroying all sense of remoteness, we must labor to bring the children into the immediate presence of the Lover Himself. . . . .

When shall we begin the wooing? When I had written that sentence I chanced to lift my eyes from the paper, and I saw a tender fruit-sapling just laden with blossom! At what age may a sapling blossom? At what age may a young life begin to blossom for the King? To revert to my figure—when shall we begin the wooing? Plato said: "The most important part of education is right training in the nursery." And Ruskin said: "When do you suppose the education of a child begins? At six months old it can answer smile with smile, and impatience with impatience." Perhaps we have to begin the wooing even in the speechless years. In the life of the spirit I believe in early wooings because I believe in early weddings! The wooing and the wedding become increasingly difficult when we pass the age of twelve.

# Work at Home and Abroad.

## Receipts for May, 1902.

**Pandita Ramabai's Work for India's Child Widows:**

| | |
|---|---|
| J. M. C., Pittsburg, Pa. | $ 1 00 |
| M. G. H., Springfield, Ill. | 20 00 |
| Mrs. S. H. G., Newark, N. J. | 2 00 |
| Faithful Circle of King's Daughters, Charlottetown, P. E. I. | 10 00 |
| Mrs. L. G. H., Oak Park, Ill. | 10 00 |
| S. S. Class, Chicago, Ill. | 12 50 |
| C. S. B., Norwalk, Ohio. | 20 00 |
| Mrs. C. G. F., Lock Haven, Pa. | 8 00 |
| G. W., East Liverpool, Ohio. | 10 00 |
| N. C. H., St. Louis, Mo. | 25 00 |
| | $118 50 |

**Mr. J. D. McEwen's Work in South America:**

| | |
|---|---|
| B. M. S. Mission, Nova Scotia | $ 5 00 |
| Baptist Church, Brooklyn, N. S. | 6 30 |
| J. F. D., Halifax, N. S. | 9 00 |
| C. A. M., Port Monton, N. S. | 4 00 |
| Captain J. H., Mill Village, N. S. | 5 00 |
| Mrs. D. B., Bridgewater, N. S. | 1 00 |
| R. D., Bridgewater, N. S. | 5 00 |
| Anonymous | 1 00 |
| Y. M. C. A., Halifax, N. S. | 4 41 |
| | $ 40 71 |

**Dr. Paton's Work in the New Hebrides:**

| | |
|---|---|
| Mrs J. C. S., Thompsonville, Conn. | $ 5 00 |

**Moody Memorial Endowment Fund:**

| | |
|---|---|
| J. W. W., Brooklyn, N. Y. | $ 2 00 |

**Bishop Thoburn's Work in India:**

| | |
|---|---|
| G. D., Toronto, Canada | $30 00 |
| E. D. S., Des Moines, Iowa | 30 00 |
| | $ 60 00 |

**Northfield Seminary:**

| | |
|---|---|
| S. A. H., Ashland, N. H. | $ 1 50 |
| Mrs. L. G. H., Oak Park, Ill. | 2 50 |
| C. E. M. | 50 00 |
| | $ 54 00 |

**Mount Hermon Boys' School:**

| | |
|---|---|
| S. A. H., Ashland, N. H. | $ 1 50 |
| Mrs. L. G. H., Oak Park, Ill. | 2 50 |
| M. H. C., Middleboro | 5 00 |
| Anonymous | 50 00 |
| | $ 59 00 |

**Free Distribution of Record of Christian Work:**

| | |
|---|---|
| J. A. O., Newark, N. J. | $ 1 00 |
| E. A. W. W., Dorchester, Mass. | 3 50 |
| | $ 4 50 |

**Bible Institute, Chicago :**

| | |
|---|---|
| A Friend | $ 50 00 |

## CALENDAR FOR JULY.

| | |
|---|---|
| June 27-July 7. | Northfield Student Conference. |
| July 1-30. | Northfield Summer Bible School. |
| 4-13. | Christian and Missionary Alliance Convention, New York City. |
| 10-14. | Annual Convention B. Y. P. U., Providence, R. I. |
| 10-15. | Second Pacific Coast Congregational Congress, Seattle, Wash. |
| 11-20. | Christian and Missionary State Convention, Pennsylvania. |
| 20-Aug. 3. | Christian Workers' Assembly, Montreat, N. C. |
| 21-26. | Keswick Convention, Keswick, England. |
| 24-28. | Y. W. C. A. Convention, Geneva, Switzerland. |
| 30-Aug. 10. | Christian and Missionary Convention, Old Orchard, Me. |

## Personalia.

**Rev. Robert L. Layfield** of Kansas City held successful meetings at Mt. Pleasant Church near Abilene, Kan., and later at Osawatomee, Kan.

**Rev. W. G. Horder,** the English hymnologist, has been in this country for several weeks delivering lectures on "Hymnody" in a number of theological seminaries. He will return to England the latter part of June.

**The Hon. K. Kataaka** has been elected to the presidency of the great Christian Japanese University at Kyoto. For a number of years Mr. Kataaka has been prominent in the political life of Japan, being the presiding officer of the lower house of parliament for several sessions.

**Bishop William Taylor** died in his eighty-second year after a ministry covering three score years. Bishop Taylor was the first Methodist Bishop of Africa, but his evangelistic missions in all parts of the world were richly blessed of God.

**Rev. S. S. Holcomb** has been conducting meetings in the following places recently: Equality, Ill.; Big Cabin, I. T.; and Tiago,

La. In these places he is reported to have been richly blessed. In June he expected to visit Pineville, La., Chelsie, I. T., and Cassillia, Miss.

**Rev. C. N. Hunt** has been richly blessed in evangelistic work during the spring. His work among the lumber towns of Wisconsin results in a revival in Roughtough and Evansville. During June Mr. Hunt was engaged in a mission at Princeton, Minn. He also attended the State Convention of the Kansas Endeavorers at Leavenworth, and the State Convention at Fon du Lac, Wis.

**Mr. Merton Smith's** friends will learn with sorrow of the sad bereavement which has come to this worker in the sudden death of his wife. Mrs. Smith had joined Mr. Smith at Albuquerque, N. M., where he was holding tent meetings two weeks before, and had entered into the successful work with great enthusiasm. Apparently Mrs. Smith was in good health, but suddenly she was taken with a form of heart trouble with which she had long suffered. The Christian sympathy of hundreds of Mr. Smith's friends will be aroused by this terrible affliction.

**Rev. Dr. B. M. Palmer** died at his home in New Orleans on May 28, in his eighty-fifth year. Dr. Palmer met with an accident several weeks ago, being run down by a street car and sustaining serious injuries, to which he finally succumbed. Dr. Palmer was one of the most able men in the South, and few ministers have been more devotedly loved, not alone by the people to whom he directly ministered, but by the entire city in which he lived. He was a graduate of Georgia University, and the recipient of the degree of D. D. from Ogelthorpe University, and of LL. D. from Westminster College.

Dr. Palmer's devotion to his people and his tender solicitude for those in want or sickness endeared him to all. A characteristic letter was received at Northfield two years ago in response to an invitation to address the August Conference. In declining, Dr. Palmer expressed regret in not being able to accept, but said that, inasmuch as yellow fever threatened the city that season, he felt that it was his duty to spend the summer near his home in order to be able to immediately return to his people in the event of an epidemic of the scourge. Such was Dr. Palmer, a true shepherd of the flock of God.

## Northfield Extension Notes.

**Rev. H. W. Pope** has arranged to visit a number of conferences during the month and purposes coming to Northfield the latter part of July to engage in the work of the August Conference.

**Dr. H. Grattan Guinness** returned to England May 24. His work in Chicago, and later in Philadelphia and Norristown, Pa., was greatly blessed, the attendance at the meetings being large, and deep interest being manifested by all in attendance.

**Rev. G. Campbell Morgan,** during the month of July, will be engaged in delivering a course of lectures in the Northfield Summer Bible School on the "Crises of the Christ." Each Sunday during the month he will preach at the Fifth Avenue Presbyterian Church in New York City, and during the week will remain at Northfield.

## The Prayer Union.

The continued unsettled condition which has so long existed in the Philippine Islands has greatly hindered the cause of the missionaries and their efforts in behalf of the natives. We would invite united prayers of our friends for the restoration of peace, and for the spread of the gospel in these distant possessions of the United States, and especially that wisdom and patience may be given to our authorities upon whom rest the weighty responsibilities of administering the affairs of these islands.

## Northfield Items.

A party of the trustees and friends of the Northfield schools visited Northfield from May 23 to 26. The visit afforded an occasion for seeing the schools in their normal working order, and it was a privilege of the students to meet personally with many friends who are upon the board of management of the institutions. Special services at the Northfield Seminary and Mount Hermon School were conducted by the friends and trustees.

## Awakening in Portsmouth, O.

A remarkable work has just closed in Portsmouth, Ohio. Eight months ago we organized a class for definite, systematic Bible study, with a membership of twenty-five. The general opinion was that such a work could not be carried on for lack of interest in Bible study. For the past three months the average attendance has been three hundred. Members of seven denominations have taken the course during the past six months.

A wide-spread and deep interest in the Word of God prevails. Our churches and Sunday schools are receiving the blessed results.

Yours,

W. C. Stevenson.

# EDITOR'S CORRESPONDENCE.

Fall River, Mass., April 8, 1902.

Mr. W. R. Moody,
East Northfield, Mass.

Dear Sir:—I noticed in the Record of Christian Work of March, an article in relation to Christian Endeavor work among the Chinese of this country, which stated that the first Christian Endeavor Society among Chinese in this country, outside of San Francisco, was formed in Philadelphia about one year ago. I enclose a record of our Chinese Christian Endeavor work in our Sunday Bible School, and by it you will notice we have had a Christian Endeavor Society for four years, which certainly antedates that of Philadelphia. Moreover, it is the Banner Society of our city.

Truly yours,

Clinton V. S. Remington.

Central Congregational Church Sunday School.

Chinese Sunday School organized 1883
Three Chinese have united with the church, one as a result of the Endeavor Society.
Christian Endeavor Society organized February 7, 1898, with four members.
Meetings are held Sunday afternoon immediately following the Sunday S hool, and all memhers of the Chinese class attend.
The Society has won for four consecutive years the banner given by the Fall River Christian Endeavor Union to the Society having the highest percentage of attendance.
The Society has made the following gifts:

| | |
|---|---|
| To American Board for work in South China | $130.00 |
| To American Missionary Association for work among the Chinese on the Pacific coast | 25.00 |
| To American Sunday School Union for work among the Chinese of New England | 20.00 |
| For Endeavor purposes | 4.60 |

## Letter from Bishop Thoburn's Work in India.

Muttra, N. W. P., May 1, 1902.

*My Dear Brother:—*

Let me again thank you for the help and encouragement you give us in our efforts to evangelize India. Many times we are tempted to look on the dark side, especially when our appropriations from our Mission Board are reduced, as this year, eight per cent. Personally I am responsible for $100 a month to keep my district on the basis of last year. The day will come when all work among native Christians will be supported by the people, and in many places the work is being thus supported. But our Christians are mostly among the poor, and many of them have only one full meal of very coarse food a day, with a handful of parched grain at noon. Yet the way in which they give for God's work puts us to shame. Nearly all our native workers and preachers and teachers give the tenth to God. At a recent self-support meeting a man with a wife and four children and a salary of $4 a month told how they had eaten coarse food and worn their old clothes to give their tenth to God. I never knew greater sacrifices than our people make in giving their tenth. Our orphan children have regularly given a portion of their daily food. In one year our orphans at Allahabad, gave three thousand pounds of barley meal out of their daily allowance. Every Sunday they carried it to the church in baskets and carried it up to the pastor when the offering was taken. Those children when grown will support their pastors. The field is like a great white

harvest-field, but the reapers are so few. Pray for us.

Yours in His name,

ROCKWELL CLANCY.

## Camp Life at Northfield.

Next to traveling, camp life is the recreation which most completely obliterates business cares or the work of a college life. D. L. Moody saw this, and eight years ago, at his suggestion, the International Committee of the Young Men's Christian Association organized a camp for young men at Northfield. That summer about a dozen tents were occupied by visitors from such large cities as New York and Boston. The undertaking has grown. Now its shady trees protect representatives from many of the preparatory schools and colleges of the East. Its hospitality extends to ministers, railroad men and young business men who wish to spend their brief vacations in the country. Its many tents, appearing white among the big trees, but for their irregularity suggest a military encampment.

The camp is placed in a grove called the Cathedral Pines. Tucked away on the mountain side and freed from the noise and bustle of the city, there is absolute seclusion. The view from the tents is magnificent. Just below, the green valley of the Connecticut stretches for miles. Higher up, the mountains roll along the horizon and lose themselves in the distant blue. Much has been written about the beauty of Northfield, but nothing undeserved.

The life itself at the camp is a fine example of genial fellowship and jolly times. There is no caste. Last year one tent was occupied by a student from the Law School of New York University, a clerk in a store, a post graduate in a theological seminary, and a young city reporter. At the end of the season the four were inseparable. Campers draw up their own constitution and the concern is self-governing. Any bringing tents are located free of charge. They can do their own cooking if they wish and have a private mess, but as such good social times are had in the big open air dining room and the cost of board is so cheap, only a few do this. A student of the Springfield Training School acts as "clerk." A "Baltimore Dental" boy has charge of the kitchen. Most of the other work is done by Mount Hermon students.

Notwithstanding the retirement and the forest atmosphere of the place other attractions are not lacking. "Camp Northfield" is closely allied with the religious movements of Northfield, and its members are welcome to the platform gatherings of the conferences and no fees are asked to attend the Summer Bible School. Tennis courts are numerous and are free. There is bathing, fishing, and boating on the Connecticut, cycling and mountain climbing for the hardy. The nightly campfire and the "sings," and the morning councils, with the great founder back of the stone altar, are cherished scenes in the lives of many a young man who has been privileged to spend any time at the camp. Men come there year after year. Delegation groups grow larger. "The crowd from Boston will need five or six tents," writes the intercollegiate secretary. "Reserve at least five tents for Johns Hopkins," comes the message from that university. Mr. Moody's works were manifold, but not the least of them was the founding a place like this, where the routine can be laid aside and the body and mind find rest.

## The Simultaneous Mission.

Elsewhere will be found notice of the simultaneous mission in Australia. But the latest news from the field in Australia is encouraging to the highest degree. For the first two weeks of the mission in fifty various centers as many different missionaries were at work with an average daily attendance of sixty thousand. Where it has been possible town halls have been used in preference to churches, and where they have not been available tents have been used. The eagerness of people to hear the gospel preached is evidenced by what occurred on one occasion when a meeting was advertised to begin at 8.30 o'clock. The building, which held between six and seven thousand, was entirely filled

by 7 o'clock. The crowd outside was so great that they broke through the police and forced the doors. Great numbers are not the only thing sought for, however, and the conversions have been so numerous as to make the accounts read like the record of the days of Wesley. One correspondent places the number of conversions in the first few weeks as over two thousand.

An interesting incident occurred in one of the meetings. While the song, "Where is My Wandering Boy To-night," was being sung, an infidel, who has lectured against Christianity, sprang to his feet and cried, "I am here and coming to Jesus now," and come he did, wondering at the forgiveness of a God Who could pardon all the things he had said against His Son.

It will please readers of the RECORD to know that Mr. Torrey of Chicago, assisted by Mr. Charles Alexander, has been able to render very valuable assistance to the committee. The chairman of this committee, it might be noted, is the Rev. S. P. Carey, M. A., a grandson of the famous missionary.

The work is being followed up with prayer meetings and Bible classes, and throughout has been splendidly organized, and, humanly speaking, everything done in advance to make it run smoothly and efficiently.

## BOARDING SCHOOL GIRLS AT NORTHFIELD.

Margaret Cutter.

Two years ago, at the Hotel Northfield, the thought came to two girls staying there during the conferences, that they and their school friends were wholly out of touch with these great student gatherings. They had been educated in two of the largest private boarding schools, and felt that very many of their friends and girls in other schools would gladly welcome the opportunity of receiving what college girls came year after year to Northfield for,—the help and inspiration which these meetings give.

As a result of their interest, several schools were visited, and last summer, with Mr. Moody's kind coöperation, the Henry Moore Cottage was opened for the reception of girls from the private boarding schools.

They were very happy days spent together, the little company including three or four faculty members, and this year we are looking forward to doubling our numbers and increasing the helpfulness of the gathering.

The meetings will be held July 7 to 14 and all who are interested are invited to attend them. The speakers will be Dr. and Mrs. Taylor, of the China Inland Mission, Mr. John R. Mott, Mr. Robert E. Speer, Mr. Henry W. Frost, and others.

*Colebrook, N. H.*

# Biblical Notes and Queries.

C. I. Scofield, D. D.

M. W. C., Waterford, Ohio.

The expression, "Kingdom of heaven," has two meanings in Scripture, one transitory and belonging only to this dispensation, the other permanent and eternal. The former is described in the seven parables of Matt. xiii., called by our Lord "mysteries of the kingdom of heaven" (Matt. xiii. 11). These parables describe neither the church nor the kingdom of heaven as it will be "in the regeneration" (Matt. xix. 28), but the sphere of Christian profession in this age, or dispensation, which extends from the first advent of Christ to His second coming. The significant fact is the presence within the sphere of profession, that is, within the kingdom of heaven in its mystery form, of those who are not regenerate. They are professors, not possessors; tares, not wheat; bad fish, not good fish. In this form the

kingdom of heaven includes what we commonly call 'Christendom." At the end of the age (not "world") the "tares" and "bad" fishes, will be "gathered out," "cast away," and then the true "children of the kingdom" will "shine forth as the sun."

But the usual meaning of the phrase, "kingdom of heaven," is Messiah's kingdom. As such it differs from the "kingdom of God" chiefly in magnitude, or extent. The kingdom of God is universal and includes "angels, principalities, powers," and all moral intelligences, over whom the sovereign authority of God is gladly acknowledged. The kingdom of heaven is earthly in its extent—though not "of the earth," in origin or method. Its purpose is the re-establishment of the Divine authority in the earth, which may be regarded as a revolted province of the great kingdom of God.

But, since the kingdom of God includes all that is real in the kingdom of heaven, it is obvious that the two spheres have much in common. The Empire of Germany, for example, includes the kingdoms of Saxony, Bavaria, and Prussia. These have much in common—one over-lord, or emperor, one language, one general system of laws, one supreme legislative assembly, etc.—so that if one were to speak in parables, many parables might be made which could apply equally to the Empire of Germany and to one of the subordinate kingdoms included in that empire. The *distinctions* are to be sought in those passages which are *not* used interchangeably. For example, it is never said that the new birth is essential to the entering of the kingdom of heaven, though to be born again is indispensable to entrance into the kingdom of God.

J. R. L., Springfield, Mass.

As to the use of public conveyances on the Lord's day, every man must be "fully persuaded in his own mind" in the light of such passages as Rom. vi. 14; Col. iii. 16, 17; 1 Cor. viii. 9-13. But it should be borne in mind that the Sabbath and the Lord's day are not identical. (See R. A. Torrey's "Ought Christians to Keep the Sabbath?" Revell Co.)

# Our Book Table.

**"A journal ought not to try to cope with all the trash that is published, but to pick out good books and give them serious consideration."—*Robertson Nicoll.***

**[Books for review should be sent to Box 203, East Northfield, Mass. All books received will be acknowledged, but will receive more extended notice or review in the discretion of the editor.]**

## RELIGIOUS.

### THE PARTING OF THE WAYS.

*The Church's One Foundation: Christ and Recent Criticism.* By W. Robertson Nicoll, LL. D. A. C. Armstrong & Son, New York. Cloth, 4¾ x 7, pages 227, $1.25.

This strong book by the brilliant editor of "The Expositor," and of "The British Weekly," is made up of an introduction, and ten chapters entitled: Christ and the Newer Criticism; Modes of Access to Christ; The Historical Christ: Preliminary Assumptions; The Historical Christ: Ecce Homo —Ecce Deus; The Sinlessness of Jesus; The Resurrection of Our Lord from the Dead; Christ's Triumphant Captives; The Argument from the Aureole; The Christ of Dream; and "Keep."

Robertson Nicoll, as all the world knows, is the very reverse of an obstinate conservative. A pupil and fervent admirer of Robertson Smith, he accepts the higher criticism, not only as a method, but also in many of its most radical conclusions; and, as editor of "The Expositor," he has constantly opened its pages to the most advanced writers. When, therefore, such a man takes alarm, and in no uncertain voice proclaims the impossibility of finding a common ground within historic Christianity for those who accept and those who deny the great supernatural affirmations of Scripture, we may not deny that modern Christian thought has reached the parting of the ways.

For, we repeat, Robertson Nicoll is the last of men to draw back on traditional

grounds, or from constitutional timidity. He has always proved himself to have the courage of his convictions, and he is the most modern of men. We are far from saying that the present book, strong as it is, would of itself cause a final breach between the supernaturalists and the anti-supernaturalists. Its significance lies in its recognition of the breach as already existing, and in a clear presentation of the reasons why the two positions are irreconcilable.

"A so-called Christianity, ignoring or playing with Christ's resurrection, and using the Bible as a sort of Homer, may satisfy a class of clever and cultivated persons. . . . This new religion may borrow from Christianity as it may borrow from Plato, . . . . but it is not Christianity." "The church . . . . asks, and it is entitled to ask, the critic: Do you believe in the incarnation and the resurrection of Christ? If his reply is in the affirmative, his process and results are to be examined earnestly and calmly. If he replies in the negative, he has missed the way, *and has put himself outside the Church of Christ.*"

Nothing could be more admirably put. The anti-supernaturalist has "put himself outside the Church of Christ"; he has departed from all that is fundamental in Christianity. Dr. Nicoll quotes with approval the memorable words of Guizot in the meeting in 1872 of the Protestant Synod of France: "As for me, I am a Christian. I know what my symbol is. There are men sitting by my side who do not accept the Christian religion. They have a sincere belief in God. I have been careful not to deny that these men have a religion. Let them form a Deistical Church: I shall be glad of it; but assuredly the difference is great between them and Christians."

Evidently, Dr. Nicoll regards it as inevitable that some such issue must soon be joined in the entire Protestant body. If a truly ecumenical Protestant council could be convened such an issue would doubtless emerge, but Dr. Nicoll is mistaken if he supposes that the anti-supernaturalists would squarely meet it. The irritating fact in the present situation is their sophistical evasion of it. He himself recalls the evasive attempt of the "liberals" in the Synod of 1872. "Some attempt was made on the part of the liberals to show that they interpreted spiritually the Christian facts. The answer was given by M. Dhombres: '*Spiritualiser* ce n'est pas *vaporiser*. When a fact is explained in such a manner as to make it disappear, that process is no longer called the taking a spiritual view of it.'"

Confronted with the question, Do you believe in the preëxistence, incarnation, death and resurrection of Jesus Christ? The anti-supernaturalists answer categorically, "Yes." Then follows their explanation: Jesus Christ revealed God as Father, who truly indwelt Him, and God, needless to say, preëxisted the revelation of Himself through Christ. Furthermore, ideally, in the minds of His disciples, Christ always existed. They could not conceive of a time when He did not exist. So of the resurrection: the essential fact is that Christ now lives; whether his earthly body was reanimated is a trivial detail.

With such men a manly issue is as impossible as a manly agreement. To the great historic definitions, couched in honest words, they oppose a fog bank. In the expressive phrase of Dhombres they "vaporize" the great Christian facts.

In one notable instance, however, the anti-supernaturalists have over-reached themselves. In the *Encyclopædia Biblica,* edited by Professors Cheyne and Black, they have come out of the fog bank into clear day, and have fairly defined their true conclusions. Some of these may be quoted. "The main fabric of the gospels is utterly incredible." "There are but nine absolutely credible passages." "In the person of Jesus we have to do with a completely human being, and the divine is to be sought in Him only in the form in which it is capable of being found in any man." "The name of the father of Jesus is, to say the least, extremely uncertain."

Here at least are plain words, and for the "liberals" in this mood we have a certain respect which we must withhold from them in their usual method, which is, to use the great biblical and historic words of Christianity, while emptying them of their natural, unforced meaning, lexical, grammatical, historical, and biblical.

Dr. Nicoll well says: "There is nothing to be said for those who attempt to evade the problem, to shirk the issue, to confuse their readers as to their own position."

It is gratifying to find evidences in this book that Dr. Nicoll feels a growing distrust of the higher criticism as an instrument of precision. "It is past dispute that English criticism is unable, as a rule, to assign authorship to an anonymous contemporary book. It is unable, as a rule, to distinguish between the work of two collaborators. It is unable, in short, to perform any of those achievements which are believed possible when the Scriptures are handled. . . . . Criticism is attempting a task of which it is fundamentally incapable."

Yes; deism is not Christianity, however much it may borrow from Christianity, and the teacher who does not accept a real incarnation and a real resurrection of Christ, free from "vaporizing" explanations, "has missed the way, and has put himself outside the Church of Christ." Dr. Nicoll's book is a finger-post at the parting of the ways.

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*The Principles of Jesus Applied to Some Questions of To-day.* By Robert E. Speer. Revell Co., New York. Cloth, 5 x 7⅜, pages 280, $0.80 *net.*

Robert E. Speer is finding time in his busy life as a secretary of the Presbyterian Board of Foreign Missions, and as a preacher and platform speaker, to write some books which are a very distinct ministry to the Church of God. We have previously had from his pen, " Studies of the Man Christ Jesus," "Christ and Life," "Remember Jesus Christ," and now we are given this thoughtful and practical book in fifty-four brief, pungent chapters, of which our space forbids us to give even the titles.

The book is designed to help those who, with purpose of heart, are asking, not "What would Jesus do in my place?" but the far more practical question, "What did Jesus teach concerning life and its relationships, responsibilities, resources, dangers, and possibilities?" and who are asking this question about the life Godward and manward, life in its inner meaning, and life in its outward activities. In short, Mr. Speer crystallizes for us the principles of Jesus as applied to the detail of life in its more practical aspects.

From one tendency of his time Mr. Speer does not wholly escape. It seems to be inevitable that all present-day writers who undertake to state the teachings of Jesus shall understate them. The authority, the fire, the color of Jesus' words are somehow lost in the restatement. Where Jesus is positive, emphatic, even terrible, qualifications are introduced. No worker in this field of whom we have knowledge is so free as Mr. Speer from this fault, but he is not wholly free from it. An instance—and there are others—occurs in his chapter on "Jesus and Hell." "As for 'everlasting' . . . . Jesus was obliged to speak in terms of time. What those terms signify in the life that is beyond this, where there is no time, we shall not understand until we get there."

But who has a right to infer that Jesus' use of words of duration is not understandable here? Dean Mansel, whom Mr. Speer quotes, like all other annihilationists, would fain make the question immaterial and metaphysical, but Jesus uses the words as being tremendously material to His point. We add that we do not at all understand Mr. Speer to approve Dean Mansel's annihilationist views, but only to agree with him that Jesus in His awful minatory teaching concerning the future of the lost used words not to be understood, and of interest only as bearing upon metaphysical discussions.

As is also inevitable in a restatement of Jesus' teaching, Mr. Speer, upon points where his personal feeling is strong, overstates our Lord's position. His comment upon Mark x. 11 is in point, "This is Christ's absolute prohibition of divorce." But that is not what He says in Mark x. 11; still less in Matt. v. 32.

But all this is only to say that Mr. Speer shares at one point a fault of his brethren which rests upon human infirmity; and it remains that he has given us a most precious, spiritual and discerning summary of our Lord's teachings. The value of the book is further enhanced by a supplement containing questions upon the chapters for the use of classes.

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*Bible Characters: Stephen to Timothy.* By Alexander Whyte, D. D. Revell Co., New York. Cloth, 5½ x 8, pages 304, $1.25.

Of Dr. Whyte's wonderful insight, his almost intuitional reading of human char-

acter and motive, it is at this day as superfluous to speak as of his wonderful style. But this at least may be said: In this book he surpasses himself. It might be expected that he would. No one can have much followed Dr. Whyte without seeing that the men of his heart are between Acts and Hebrews. Stephen, Philip, Luke, Timothy, but beyond all others, Paul—these are Dr. Whyte's heart-friends, with whom his spirit dwells always.

Sixteen of the chapters are given to Paul alone, and it is using most sober speech to say that save Paul's own disclosures of himself there is not in all Christian literature a study of the great Apostle to the Gentiles for one moment to be compared with this. One feels in reading such chapters as "Paul in Arabia," "Paul as a Man of Prayer," "Paul as the Chief of Sinners," "Paul's Great Heaviness and Continual Sorrow of Heart," that perhaps to the end that he should write them, and in writing them interpret to us the profoundest aspects of Christian experience, it was ordained that Dr. Whyte's powers of insight and expression should be trained through the study of all the more notable personages of Scripture up to Paul. No Christian, mindful of the deeper things of the renewed heart, nor any Christian minister, may without loss pass by this book.

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*Individual Work for Individuals.* By H. Clay Trumbull. International Committee Y. M. C. A., New York. Cloth, 5 x 7½, pages 186.

The motive of this exceedingly valuable little book is clearly expressed in the two sentences with which it opens: "Not every man can be a great preacher to a great congregation; but every man can speak a timely word to an individual, if, indeed, his heart be set on so doing. And, ordinarily, it is a better work to reach an individual in this way than to endeavor to reach a multitude in the other way."

These are golden words. The fatal misinterpretation of the great commission as being corporate instead of individual—a charge to the church instead of to the saint—has done more to retard the evangelization of the world than all other causes combined. If one may be done with the great commission by sending a money contribution to a board—and that is the common notion—then discipleship is one thing; but if one conceives (rightly) of the great commission as addressed to one's own self, then discipleship is another thing. The two great chapters on service in John's Gospel are the first and the last. In the former we see a group gathered by personal work; in the latter, Christ commissioning a personal worker.

Much is being said of the next revival. The revival which is needed is a revival of the sense of individual responsibility for individual souls; and we know of no book more likely to promote that revival than *Individual Work for Individuals.*

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*The Apostles' Creed.* By Prof. A. C. McGiffert. Charles Scribner's Sons, New York. Cloth, 5¾ x 8⅜, pages 206, $1.25 *net.*

Prof. McGiffert's new book is made up of a lecture on the history and text of the Apostles' Creed, delivered originally before the Cambridge Summer School of Theology in 1899, and of critical notes upon the lecture. The proportion of lecture to notes is that of thirty-six pages to the former, and one hundred and seventy to the latter. The book is marked by the author's profound knowledge of and deference to the destructive German scholarship, and by his personal attitude of incredulity toward everything which has for long been believed amongst men. This habitual attitude, this presupposition that any ancient belief is probably unfounded, makes it easy to predict, in any case, what Professor McGiffert's conclusions will be. Like the Irishman in the story, if there is a government he is "agin" it.

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*Broader Bible Study: The Pentateuch.* By Rev. Alexander Patterson. George W. Jacobs & Co., Philadelphia. Cloth, 5 x 7¼, pages 236, $0.75 *net.*

A Bible study help, to be really such, must combine the qualities of clearness, system, adequate and accurate scholarship, and true spiritual insight. These qualities in combination, are, alas, rare. It is therefore a pleasure to find them present in a book designed to guide students in their

private study of the Scriptures, and especially are they needed in a book on the Pentateuch.

Perhaps no portion of God's Word has been more discredited in our day. On the one hand the higher criticism has sought to destroy all confidence in its inspiration and authorship; and, on the other hand, the Pentateuch has been wounded in the house of its friends by wild allegorizing and overpressed typology.

In *Broader Bible Study* a well-known teacher has given us a book on the Pentateuch remarkable for breadth, system, accuracy and interest. It is a pleasure to commend it.

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*The Authorship of Deuteronomy.* By John William McGarvey, LL. D. Standard Publishing Co., Cincinnati. Cloth, 6¼ x 9¼, pages 304.

A scholarly but non-technical discussion of the arguments by which the destructive critics have sought to disprove the Mosaic authorship of Deuteronomy, and a masterly presentation of the body of evidence upon which that authorship rests—this, in brief, is this book.

President McGarvey inspires confidence by the fairness with which, at the outset, he states the destructive arguments. Indeed, one hundred and ninety-five of his three hundred and four pages are given to that statement. This is a merit which does not always attach to apologetic and polemical discussions, but it is a merit, nevertheless. For nothing is gained by an ill-natured or biased presentation of an adversary's position.

As is well known, the destructives regard their conclusions upon Deuteronomy as the most certain result of their method. Here they are most completely in agreement. If, therefore, their arguments for the late date of Deuteronomy can be fairly overcome, the whole destructive criticism of necessity falls to the ground. This we believe President McGarvey to have triumphantly accomplished. His book is commended to any who are interested to see a fair, able, and scholarly discussion of the higher criticism in non-technical language.

*The Ancient Catholic Church.* By Principal Rainy, D. D. (In International Theological Library). Charles Scribner's Sons, New York. Cloth, 5¾ x 8½, $2.50 *net.*

The period covered by Principal Rainy's new book extends from A. D. 98, the generally accepted date of the close of the Apostolic period, to A. D. 451, and includes, therefore, the Fourth General Council. Patristically stated, the period extends from Polycarp to Theodoret, including the great names of Justin Martyr, Tertullian, Origen, Clement Alexandrinus, Lactantius, and Augustine. Doctrinally, the period covered the discussions out of which emerged the great ecumenical creeds. Indeed, it may be said that every error which has vexed the Church arose, ran its course, and was formally condemned, during the time covered by Principal Rainy's book. To this day no new heresies have been invented.

Historically, the history covers the ten great persecutions, the long, terrible but unavailing conflict of Christianity with the world power of Rome. No Christian should willingly rest content in ignorance of this part of ecclesiastical history, and there is the less excuse for that ignorance in that the story is of absorbing interest. In the dramatic intensity of the events, in the movement of Christian thought toward clearness and certainty, and in the intellectual and moral greatness of the persons of the mighty drama consist the elements which make the story interesting.

The story of those centuries has, of course, been often told. Principal Rainy had at command no new sources. Whatever of distinctive value his work may have must depend upon the qualities of clearness, proportion, justness of conclusion, imagination, and style which it may possess. It is enough to say that all of these qualities are present in *The Ancient Catholic Church,* and that Principal Rainy has retold the story of those crucial centuries so ably that his book must long remain the best of the histories of that period.

One regrets that we could not have had from his hand also the history of the Apostolic age. In the series to which *The Ancient Catholic Church* belongs, and of which Principal Salmond of Aberdeen, and Professor Briggs of Union Seminary,

New York, are editors, the history of the Apostolic age was committed to Professor McGiffert, with what painful result the world is aware. It would be difficult to find in any sphere of learning two books more unlike in purpose, method and result than McGiffert's "Apostolic Age," and Rainy's *Ancient Catholic Church.*

## THE NEWER BOOKS.

*The Valley of Decision.* Scribner's, New York, 2 vols., $2.co.

Mrs. Wharton's latest novel will not only confirm, but also greatly enhance her reputation. It is incomparably her strongest story, and puts her in the very first rank of living novelists. Indeed, if we except Maurice Hewlett, it is difficult to name the writer now amongst us who has produced anything so good as this book.

The scene of the story is North Italy, and the time, the thirty or forty years preceding the rise of Napoleon. In many respects that time is the most interesting period in Italian history between the Renaissance and the struggle for unity. The new ideas, already undermining the throne of the Bourbons in France, were filtering down through Italy, everywhere resisted by the Inquisition and the petty rulers of the duchies, but everywhere making way amongst the educated and the professional classes.

The hero of the book, Odo Valsecca, of the ducal family of Pianura, but at the outset far enough from the ducal throne, is brought under the influence of the newer thinking through a professor in the University of Turin, whose beautiful and intellectual daughter is the heroine of the story.

Successive deaths unexpectedly bring Odo to the throne of Pianura, and the plot forms itself out of the conflict in the mind of Odo between the new ideals of liberty and of enlightened rule which he has learned from Professor Vivaldi, and the inbred love of authority derived from his ancestors. But the fascination of the book lies rather in its vivid picture of the life of the time, and in the great number of interesting personages whom Mrs. Wharton has brought upon her stage. Indeed, in that respect, she is prodigal to a degree. Vivaldi, Trescorre, the Duke, the old Marquess di Donnaz, Can-

EDITH WHARTON.

tapresto, Alfieri, Fulvia, the Duchess of Pianura, Gamba, and many more, and all drawn in the round, all intensely alive, consistent, convincing.

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In *Ulysses: A Drama* (Macmillan's, New York). Stephen Phillips has produced a dramatic poem which is both dramatic and poetic, filled with fine lines and effective situations. Even more than "Paolo and Francesca" *Ulysses* provokes quotation.

"This odorous amorous isle of violets,
That leans all leaves into the glassy deep,
With brooding music over noontide moss,
And low dirge of the lily-swinging bee,—
Then stars like opening eyes on closing flowers,—
Palls on my heart. Ah, God! that I might see
Gaunt Ithaca stand up out of the surge,
Yon lashed and streaming rocks and sobbing crags,
The screaming gull and the wild-flying cloud:—
To see far off the smoke of my own hearth,
To smell far out the glebe of my own farms,
To spring alive upon her precipices,
And hurl the singing spear into the air;
To scoop the mountain torrent in my hand,
And plunge into the midnight of her pines."

Here, surely, is vigorous verse, and swing, and melody. Perhaps one ought to be glad of even so much in this songless age of ours, but, after all, one must ask if this is true poetry, or only verse-making? What, for example, *is* "brooding music"? And

what is "noontide moss"? And how *could* Ulysses smell a glebe? And what *is* the glebe of a farm? Are we presently to have Phillips societies to interpret Phillips to a dull world, as we formerly had Browning societies?

And besides, one has read of Ulysses, and Calypso, and Zeus, and Poseidon, and

STEPHEN PHILLIPS.

the other *dramatis personæ* of Ulysses in the mighty words of the blind old Master, and comparisons inevitably arise—or would if Stephen Phillips could be brought within comparing distance of Homer.

* *

It has been said that "all the world cares to know what Goldwin Smith thinks, but that no one is much influenced by what he thinks." Certainly, the first half of that statement is true, and *Commonwealth or Empire* (Macmillan's, New York) will have a wide reading. No one will need to be told that *Commonwealth or Empire* is an argument for commonwealth and a warning against empire, for Goldwin Smith has been consistently anti-Jingo for forty years. The present book finds its occasion, of course, in the determination of Great Britain to rule South Africa, of the United States to rule in the Philippines. Here is, in brief, Professor Smith's thought of the underlying causes of expansion:—

"The American Commonwealth had the largest population of freemen in the world, and one which was rapidly growing. The world was full of its inventions and manufactures. It was the tutelary power of this continent. It was in the van of political progress. Its influence was felt more or less in the politics of all nations. If such a state was isolation, it was an isolation the influence of which was as wide as humanity. But a tempter crept to the ear of the commonwealth and whispered that all this was narrow and mean. The time, the tempter said, had come for an ampler life, for ceasing to listen to the saws of Washington's senile prudence, for doffing the trader, and claiming a seat in the grand council of aristocratic and military nations. An appeal was made to something like the craving of the American girl for entrance into high European society."

As against which it is easy to point out that the Spanish war had become inevitable for many reasons; that no one in America thought of the Philippines as a possible addition to American territory until the Treaty of Paris was under consideration, and that the islands were acquired without any settled plan to acquire them, and without any definite future policy concerning them. Indeed, that policy is still indeterminate. But it remains true that the question of commonwealth or empire has still to be threshed out by the people of the United States. So far, there has been no real discussion of the question on high

GOLDWIN SMITH.

grounds of national expediency. It is most unfortunate that the Boston anti-Imperialist movement should have arisen to irritate the American people, for it is undeniable that both the majority in Congress and the great body of the people are acting at present from irritation with what they feel to be the un-American agitation of the Boston coterie, rather than from a sober determination deliberately formed.

Doubtless the exasperation of the people has its amusing side—like the wrath of an elephant with an insect—but it is none the less real.

Since, then, our final policy is yet to be formed, it is of the utmost moment that a serious and able book like *Commonwealth or Empire* should be widely and thoughtfully real.

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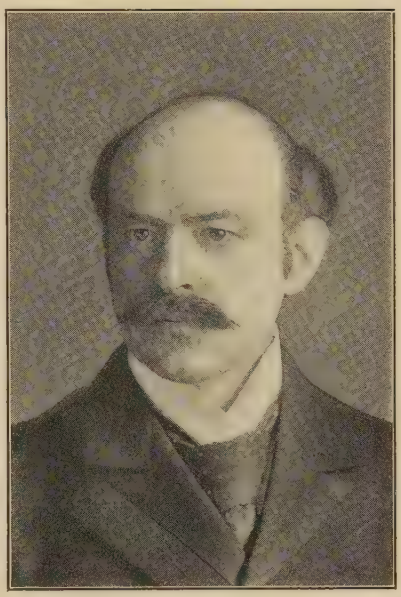
In *The Principles of Western Civilization* (Macmillan's, New York), Benjamin Kidd has produced another book which, like "Social Evolution," will enter the thought of the English-speaking world. It is the fate of such books to produce secondary rather than primary, ultimate rather than immediate, results. They are read by an audience few but fit, and shape the thinking of the influential class which, in turn, influences the multitude. Kidd's central thought is that, underlying all that is modal, merely, in modern civilization, must be discerned an invincible upward movement of the race, and that any adequate philosophy of the social order must make little account of the forms in which that movement from time to time expresses itself. "We may say that, in the scientific formula of its life, the interests of the existing individuals possess neither place nor meaning, except in so far as they are included in and are subordinated to the interests of a developing system of order, the overwhelming proportion of whose members are still in the future."

This, of course, is the philosophy of utter heartlessness, and is in exact contradiction to the whole spirit of the gospel. Christ cares infinitely for the unfittest; concentrates His interest in the man who at any moment may be alive on the earth; teaches that it is the present moment which is of supreme importance, and that the individual man, not mankind *en masse*, must



BENJAMIN KIDD.

be healed, comforted, saved and kept. His interest is in the sheep which has gone astray, rather than in the ninety and nine worthy sheep, and He calls not the good and useful, but the evil and morally unfit to repentance.

Between the Christian philosophy of life and the evolutionary philosophy there is, therefore, a contrast which is absolute at every point. Science (so-called) abhors disease, weakness, incompetency, the physically and ethically unfit. Christ is touched with compassion when He beholds them, and offers, by divine power to make them higher than the angels. Powerful and thoughtful as is this new book, it proposes a theory of life and its meaning which lies athwart the Christ-philosophy, and must therefore be proved false in the end.

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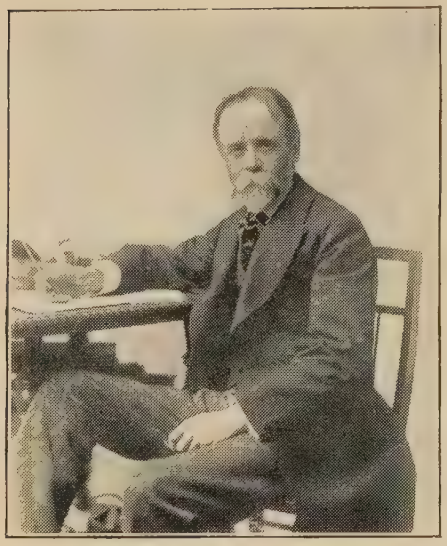
George W. Cable in *Bylow Hill* (Scribner's, New York) adventures upon what is for him untried ground, in that the affairs of that novel are transacted in New England, and not in Louisiana or the South. For some twenty years now, Mr. Cable has lived in New England, at the pleasant old town of Northampton, and it should be no matter of wonder that the same sensitive nature, and the same trained powers of ob-



GEO. W. CABLE.

servation, which penetrated the secret of the Creole character and produced "The Grandissimes," should interpret with equal delicacy and interest the New England character. This Mr. Cable certainly has done in *Bylow Hill*.

We suspect that the few critics who imagine a lesser skill in this last story forget that the New England nature does not lend itself to picturesque and unusual narrative. The Creole was a revelation of endless interest and variety at a point where no one expected these qualities, and when Mr. Cable introduced us to those delicious children of nature and of art we were fascinated, as we can never hope to be by the more controlled, correct and self-conscious New Englander. The illustrations by Mr. Yohn are superb.

## BOOKS RECEIVED.

*From J. B. Lippincott Co., Philadelphia, Pa.*

**The Temple Bible.** With notes and maps.

**The First Book of Moses.** Called Genesis. EDITED BY A. H. SAYCE, D. D., LL. D. Cloth, 4¼ x 5¼, pages 170, $0.40.

**The Second Book of Moses.** Called Exodus. BY A. R. S. KENNEDY, D. D. Cloth, 4¼ x 5¼, pages 150, $0.40.

**The Third Book of Moses.** Called Leviticus. BY J. A. PATERSON, D. D. Cloth, 4¼ x 5¼, pages 112, $0.40.

**The Gospels According to St. Matthew and St. Mark.** BY THE DEAN OF ELY. Cloth, 4¼ x 5¼, pages 193, $0.40.

**The Books of Ezra, Nehemiah and Esther.** EDITED BY J. WILSON HARPER, D. D. Cloth, 4¼ x 5¼, pages 118, $0.40.

**St. John's Gospel.** EDITED BY REV. CANON BENHAM, D. D. Cloth, 4¼ x 5¼, pages 167, $0.40.

**Our Risen King's Forty Days.** BY GEORGE DANA BOARDMAN. Cloth, 5¼ x 7¾, pages 214, $1.25.

**The Diamond Necklace.** BY FRANTZ FINCK BRENTANO. Cloth, 5¼ x 7¾, pages 350.

*From Fleming H. Revell Co., New York.*

**Chosen of God.** BY REV. HERBERT W. LATHE. Cloth, 5¼ x 7¾, pages 306.

**Mosaics from India.** BY MARGARET B. DENNING. Cloth, 5¾ x 8½, pages 296, $1.25. *(Illustrated.)*

**A Mighty Means of Usefulness.** BY JAMES G. K. MCCLURE, D. D. Cloth, 5½ x 8, pages 127, $0.50.

**The Principles of Jesus.** BY ROBERT E. SPEER. Cloth, 5 x 7½, pages 280, $0.80.

**Evolution and Man.** BY JOHN WESLEY CONLEY. Cloth, 5¼ x 7¾, pages 171, $0.75.

**Love Never Faileth.** BY CARNEGIE SIMPSON. Cloth, 5½ x 8, pages 206, $1.25.

**The All Sufficient Saviour.** BY G. H. C. MACGREGOR. Cloth, 4½ x 7, pages 142.

**The Chinese Boy and Girl.** BY ISAAC TAYLOR HEADLAND. Cloth, 6¾ x 9¼, pages 176, $1.00. *(Illustrated.)*

**Musings by Campfire and Wayside.** BY W. C. GRAY. Cloth, 5¾ x 8¼, pages 337.

**The Master of the Science of Right Living.** BY NEWELL DWIGHT HILLIS. Cloth, 5¼ x 7½, pages 45, $0.50.

**The 20th Century New Testament.** Cloth, 5 x 7½, in three volumes, pages 380, 513, $0.50 each volume.

**Bible Characters.** Stephen to Timothy. BY ALEXANDER WHYTE, D. D. Cloth, 5½ x 8, pages 304, $1.25.

**The Message of To-morrow.** BY JOHN LLOYD LEE. Cloth, 5¼ x 8, pages 309, $1.20.

**The Guild Text Books.** BY REV. A. IRVINE ROBERTSON, D. D. Cloth, 4 x 6¾, pages 149.

**Heavenly Harmonies for Earthly Living.** By Malcomb James McLeod. Cloth, 5¼ x 7¾, pages 124, $0.50.

**Thro the Bible with a Guide.** By Rev. David L. Holbrook. Cloth, 5 x 7½, pages 206, $1.00.

**Thoughts for the Sundays of the year.** By H. C. G. Moule. Cloth, 5 x 7¾, pages 254, $1.00.

**The Story of the Christian Centuries.** By Edward G. Selden. Cloth, 5¼ x 7½, pages 319.

**Old Glory and the Gospel in the Philippines.** By Alice Byram Condict, M. D. Cloth, 5¼ x 7½, pages 124, $0.75.

**Daniel in the Critics' Den.** By Sir Robert Anderson. Cloth, 5½ x 8, pages 186.

**The High Caste Hindoo Woman.** By Pandita Ramabai. Cloth, 5 x 7¾, pages 142, $0.75.

**Meditations for Quiet Moments.** By J. H. Jowett. Cloth, 4 x 6¾, $0.50.

**Across the Continent of the Years.** By Newell Dwight Hillis. Cloth, 4½ x 7, pages 47, $0.25.

**The True Story of a Revival.** By a Pastor's Wife. Cloth, 5 x 7½, pages 174, $0.80.

**The Secret Place.** By R. Ames Montgomery. Cloth, 5 x 7¾, pages 135, $0.50.

*From The Macmillan Co., New York.*

**Romantic Love and Personal Beauty.** By Henry T. Finck. Cloth, 6 x 8½, pages 560, $2.00.

**The Conquerer.** By Gertrude Franklin Atherton. Cloth, 5½ x 8, pages 546.

**Primer of the Christian Religion.** By George Holley Gilbert, Ph. D., D. D. Cloth, 5¼ x 7½, pages 75.

*From The Century Co., New York.*

**Memoirs of a Musical Life.** By William Mason. Cloth, 5½ x 8½, pages 306.

*From Doubleday, Page & Co., New York.*

**The Empire of Business.** By Andrew Carnegie. Cloth, 6¾ x 10, pages 345, $3.00.

*From Charles Scribner's Sons, New York.*

**Monica, and Other Stories.** By Paul Bourget. Cloth, 5½ x 7¾, pages 289, $1.50.

**American Citizenship: Yale Lectures.** By David J. Brewer. Cloth, 5 x 7½, pages 131, $0.75.

**Immanuel Kant.** By Frederich Paulsen. Cloth, 5¾ x 8¾, pages 419, $2.50.

**Essays and Addresses.** By Augustine Birrell. Cloth, 4½ x 7, pages 290, $1.00.

**The Valley of Decision.** By Edith Wharton. In two volumes. Cloth, 5 x 8, pages 343 and 313, $2.00 per set.

**Letters from Egypt and Palestine.** By Maltbie Davenport Babcock. Cloth, 5 x 7, pages 157, $1.00.

**Thro Science to Faith.** By Newman Smyth. Cloth, 5½ x 8½, pages 273, $1.50.

**The Ancient Catholic Church.** By Robert Rainy, D. D. Cloth, 5¾ x 8¾, pages 539, $2.50.

**The Apostles' Creed.** By Arthur Cushman McGiffert. Cloth, 5½ x 8¼, pages 206, $1.25.

*From Houghton, Mifflin & Co., Boston and New York.*

**Audrey.** By Mary Johnston. Cloth, 5¼ x 8½, pages 418, $1.50.

**The Ethnic Trinities and Their Relation to the Christian Trinity.** By Levi Leonard Paine, D. D. Cloth, 5½ x 8, pages 378, $1.75.

**The Teachings of Dante.** By Rev. Charles Allen Dinsmore. Cloth, 5½ x 8½, pages 221, $1.50.

*From The University of Chicago Press, Chicago.*

**Russian Political Institutions.** By Maxime Kovalevsky. Cloth, 5¾ x 8¼, pages 299.

*From Crane & Co., Topeka, Kansas.*

**A Revolution in the Science of Cosmology.** By George Campbell. Cloth, 5½ x 8, pages 210, $1.00.

*From American Board, Boston, Mass.*

**Thirty Eventful Years in Japan.** By Rev. M. L. Gordon. Paper, 6¼ x 9¼, pages 119.

*From Funk & Wagnalls Co., New York.*

**Training the Church of the Future.** By Rev. Francis E. Clark, D. D. Cloth, 5¼ x 7¾, pages 225, $0.75.

*From International Committee of Young Men's Christian Associations, New York.*

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# BIBLE NOTES

FOR

# DAILY DEVOTIONS.

EDITED BY

REV. G. CAMPBELL MORGAN.

## JULY, 1902.

### LUKE.

Luke brings us face to face with the Son of man and the Saviour of the world. The character of Jesus as revealed in this gospel is intensely human. He is here seen, as nowhere else, as the dependent One, much in prayer with God. His purely human sympathy is marked by many tender touches which are absent from the other gospels. As the perfect Man, He is the Representative of humanity at large, and in this narrative He is brought before us as breaking all the bounds of nationality and party. The music of His birth songs is for all peoples; and His genealogy passes through, and goes beyond, the covenant people through Adam, to God. This is the gospel of humanity, in which Christ Jesus reveals man's relation to the Divine in creation and by redemption. No other evangelist gives us so perfect a picture of the Man of God. Here is seen what was in the mind of God when the word was spoken, "Let us make man in our image." This is, in the ideal sense, the gospel of the Man. From the Divine creation right onward to the approach to the heavens in transfigured glory, and then on again to His reception into heaven as perfect Man, having also found redemption for His brother, is seen God's Man.

**Tuesday, 1st.** *Luke i. 1 to 4.* In these opening verses the evangelist gives us his reason for writing to his friend, Theophilus, whose name signifies that he was also "the friend of God." His reference to other written accounts is in all probability not to the Gospels of Matthew and Mark, but to a number of ephemeral gospels then circulating and now perished. He gives very clearly the method by which these records were at first preserved, and thus declares the human sources from which both he and others had derived their information. The paragraph may thus be paraphrased, "They which from the beginning were eye-witnesses and ministers of the Word, delivered unto us those matters which have been fulfilled among us." From these matters many had taken in hand to draw up a narrative, and from these also Luke draws his facts. He has "traced the course of all things accurately from the first" (R. V.), and he now writes the results of his careful investigation for the instruction of Theophilus. This introduction gives us a beautiful view of the union of the human and Divine in inspiration. Luke was led to write by the necessities of the case, and devoutly and earnestly gave himself up to the work. The Holy Spirit moved him thereto, and guided him in his obedience. The false gospels have perished. The inspired gospel abides with its perfect portraiture of the Man Christ Jesus.

*Selected:*

It is interesting to notice that St. Luke dedicates his gospel to a fellow-Christian, to be used by him for edification—that he might know the certainty of those things in which he had been instructed. One might have expected that his purpose would have been to appeal in it to those who were still ignorant of Christian truth, in order to convince them of the reality of

those things about which he wrote. But his actual procedure is in perfect harmony with the general character of Holy Scripture. The Word of God is so written as to respond only to those who come to it seeking salvation, or who desire to be established and confirmed in the faith they hold, or to make additional attainments in knowledge with a view to a more perfect and worthy service to God. It is a sealed book to those who do not feel the necessity of salvation, and who do not hunger and thirst after righteousness. In it, as in the teaching of Jesus, which is its choicest part, there are things which are hidden from the wise and prudent, but which babes can read and understand. For its treasures are not the prize won by force of intellect, but the gift of heaven to the loving, believing heart.

**Wednesday, 2nd.** *Luke i. 5 to 25.* These verses are purely Jewish, and it is a very fitting thing that the gospel, which is to present Jesus as the Man, and the Saviour of all men, should introduce Him through the God-appointed channels. His ancient people had been chosen for the blessing of all peoples, and the priesthood had been created as the Divine channel of communication with the chosen people. God thus fulfills His own purpose notwithstanding all the failure of priest and people. The angel messenger announces to the priest in the temple the coming of the prophet who is to herald the King. How impossible it is to escape from the fact of human failure. Zacharias did not believe, and dumbness marked the Divine displeasure. Yet the chief value of this section, in this setting, is that it shows forth how wondrously God fulfills His first intentions even through the disastrous failure of those whom He entrusts with His commissions. Through all human history this has been startlingly manifest. Never yet has man gained a victory in the realm of responsibility, and yet with ever-increasing definiteness, God is seen as accomplishing His purposes of love, and moving in majestic might towards the final victory.

*From Bishop Huntingdon:*

*"The whole multitude of the people were praying without at the time of incense."* We look into the Bible records of the beginnings and growth of God's Kingdom on the earth. On every spot where that kingdom struck root we see a group of men bending in prayer. When the Eastern magi were brought by the star to Bethlehem all their intellectual strength bowed itself down to a little Child; they taught nothing, proposed nothing—they did not even speak; it was simply an offering; the signification of it was the submission of knowledge to faith. It was worship. From page to page, in the Acts of the Apostles, they are shown to us together looking upward. And what followed? Why, this was the period when the Church grew before men's eyes with such swiftness that a thousand converts were gathered in the time that it takes us to gather ten. And so the periods of prayer have always been the periods of life. A lingering doubt casts up its faithless suggestion at these words: "Is not the Church constantly praying? Yet where is the fulfillment of the promise?" The answer is found in another word, "the prayers of faith." We may be sure that the measure of the faith is the measure of the power of the prayer, and that the measure of such prayer is, sooner or later, the measure of the blessing we receive. We very often mistake the strength of our desire for the strength of our faith.

**Thursday, 3rd.** *Luke i. 26 to 38.* How startling and strange the visit of Gabriel must have been to the lowly village maiden. How overwhelming to her spirit the mighty message he bore to her from heaven's high courts. When Mary, in artless simplicity, raised a difficulty, the angel responded with a statement, the original beauty of which is restored by the Revised Version (verse 37). *"For no word from God shall be void of power."* This translation adds force to Mary's reply, "Behold the handmaid of the Lord: be it unto me *according to thy word."* The announcement of divine resource, and the soul's submission by the principle of faith in that resource. The application of that great principle should be our constant habit. God's word is our law. "No word from God shall be void of power." Hallelujah! It seemed impossible, but "Be it unto me according to thy word," in its appointment for me, and in its power. It is almost with pain that any word in defence of this story need be written. And yet when noted preachers and theologians are insinuating the thin edge of a new blasphemy by declaring that the miraculous conception is not necessary to the scheme of Christian truth, it is time that a word were spoken, warning young Christians especially, against the profane blasphemy. If this story goes, then everything is lost!

*From Stopford A. Brooke:*

Nothing impresses us more than the calmness with which, after the first trouble was past, the Virgin received the message of the angel. She was not dazzled or excited by her glorious future. She was not touched by any vanity. "Behold the handmaid of the Lord." In nothing more than in this is the simple greatness of her character displayed. What was the reason of this? It was that the thought of God's presence with her destroyed all thought of self. She was nothing; God was all. Do you want a cure for that false humility, that mock modesty, which says, "I am not worthy," and trumpets its denial until all the world knows that an honor has been offered; which, while it says with the lips, "It is too great for me," feels all the time in the heart that self-consciousness of merit which betrays itself in the affected walk and the showy humility? Would you be free from this folly? Learn Mary's secret. Feel that God is all; that whether He makes you great, or leaves you unknown, it is the best for you, because it is His work. Feel that you are the child of God, not the servant or the master of any man, but the servant of Christ, Who was the Servant of all. Once be able to say in your heart, "Behold the handmaid of the Lord; be it unto me as he will," and vanity and all its foolish, fluttering tribe of small victories over others, of pushing meannesses, of restless desires, of little ostentations, will abandon your heart forever.

**Friday, 4th.** *Luke i. 39 to 56.* We have in this section the two first songs of the new dispensation. Elizabeth lifts the first notes of the music in saluting the blessed Virgin. It is a true Ave Maria, greeting as blessed the maiden, Mary, because she is the Mother of the Lord. In our rebound from an iniquitious mariolatry, we, as Protestants, have been in danger of forgetting that Gabriel greeted Mary with a "Hail," as the most highly favored among women. Sad were the blunders that she made, yet she was the chosen of God for this highest honor ever set on womanhood. Mary's magnificat follows, and is a lofty song of praise to the Eternal. It is preëminently the song of a daughter of Miriam. The glories of her own people through the government and guidance of God gleam through all the strophes. She is uniting the past with all that is to come, recognizing that she is chosen to be the link between them. The effect of this consciousness of the glory and grace of God is revealed in the opening words. She magnifies the Lord, and rejoices in God. She is just the handmaiden of Jehovah. All great blessings bestowed should lead to self-abasement, and new boasting and gladness in the Lord.

*From Joseph Parker:*

[Mary's] song is in its substance the fit utterance of all hearts in whom Christ is born the hope of glory. It must never be forgotten that whenever Christ is entered into the human heart, a new song has been put into the mouth of the believer. Christianity in the heart means music in the life. A religion without joy is a landscape without the sun. Christianity without elevation is as an eagle with broken wings. Christianity has given to the world more poems, hymns, anthems, and manifold utterances of triumph and joy than any other influence which has touched the nature of mankind. Truly it has made the dumb man eloquent and turned silence itself into singing; and as for those of low degree and no account, it has in innumerable instances brought them to the front and invested them with supreme attraction and commanding influence.

**Saturday, 5th.** *Luke i. 57 to 66.* In the restoration of the power of speech to Zacharias we have a valuable illustration of a divine law of action with reference to the people of God. His dumbness had been the outcome of his unbelief (verse 20). He had doubted the announcement of Gabriel. Now in actual experience there is a fulfillment of that word, and Zacharias in his dumbness proves his obedience to that word by writing on the slate "his name is John." This was a return to the point of unbelief and an exercise of will in the appointed way. The question of the child's name is beyond doubt, it *is* John, for thus ran the words of the heavenly messenger. In that act of return and obedience there was a loosing of the tongue, and the song poured forth. Unbelief perpetually brings limitation into our lives. Would we have that limitation removed, we may do so by a return to faithful obedience in the place where we failed. Such return will be the means of restoration to liberty, and out of that liberty will flow the songs of praise which glorify God.

*From J. C. Ryle:*

We see in the conduct of Zacharias in this passage, a striking example of the benefit of affliction. He resists the wishes of

his relatives to call his newborn son after his own name. He clings firmly to the name, "John," by which the angel, Gabriel, had commanded him to be called. He shows that his nine months' dumbness had not been inflicted on him in vain. He is no longer faithless, but believing. He now believes every word that Gabriel had spoken to him, and every word of his message shall be obeyed. Let us take heed that affliction does us good, as it did to Zacharias. We cannot escape trouble in a sin-laden world. Man is born to trouble as the sparks fly upward. But in the time of our trouble, let us make earnest prayer that we may "hear the rod and who hath appointed it," that we may learn wisdom by the rod and not harden our hearts against God. "Sanctified afflictions," says an old divine, "are spiritual promotions." The sorrow that humbles us, and drives us nearer to God, is a blessing and a downright gain. No case is more hopeless than that of the man, who, in time of affliction, turns his back upon God. There is an awful mark set against one of the kings of Judah: "In the time of his distress he did trespass yet more against the LORD: this is that king Ahaz."

**Sunday, 6th.** *Luke i. 67 to 80.* This is the third song of the New Era, and it takes the form of a prophetic benediction from the lips of a priest of the chosen people. It is a song of salvation, and has within it deeper truth most likely than the singer understood. 1. Salvation's source is recognized (verses 68 and 78). "The Lord, the God of Israel." "The tender mercy of our God." 2. The way of salvation is declared (verses 68 and 78). "He hath visited," etc. "The dayspring from on high." 3. Salvation's blessings are recounted (verses 71-75 and 79). Deliverance from enemies so that we should serve and worship God. Out of hopeless sitting in darkness, into walking in the way of peace. There is one statement of the song that is worthy of special emphasis (verse 72). "To shew mercy towards our fathers." The men who had passed away long centuries before realized the mercy of God in the advent of Jesus. Read Hebrews xi. 39 and 40, in this connection. The work of Jesus carried mercy as a realization to those who had lived and died in faith. The principle applies still. The time of realized hopes and answered prayers may be long after we have passed within the vail. It must come!

*From Samuel Cox:*

The cause of all these blessings was, "the tender mercy of our God," for from what could the "remission of sins" spring save from the Divine compassion, the heart of love and the bosom of God? And having traced them to their heavenly source Zacharias sums up these blessings in a figure of rare beauty and force. Isaiah had promised the faithful "remnant" that the "glory of the LORD should rise upon them," and Malachi, that the "Sun of righteousness should rise upon them." Basing himself on these images, Zacharias conceives of the men of Israel, if not of men in general, as a vast caravan, which has strayed from the true path, the way of life and peace, and has lost itself amidst the shifting and barren sands of the wilderness. The night falls on them, and they huddle together in the darkness, which seems the very shadow of impending death. But in the Divine mercy a new and unexpected light dawns upon them from on high; and as it spreads they take courage, and gather themselves up for a new effort: they find and return to the path, and their souls are filled with peace. In the beautiful figure of the "dayspring from on high," Zacharias sets before us the happy effects of the remission of our sins, of that true salvation wrought by Christ. The shadows which obscured heaven and earth flee away, the path of life becomes plain; and returning to that path, we walk henceforth in the light, and become children of the day. All Christ's visitation and enlightenment are meant to lead us into the path where we shall find peace with God, and therefore with ourselves and all mankind. We are at rest only when all our relations with God and the outer world are right and our inner being at harmony with itself.

**Monday, 7th.** *Luke ii. 1 to 7.* This passage thrills with interest. Jesus is born. Note first the human conditions. His birth is at Bethlehem, because Joseph and Mary are in common with their nation bowing to the yoke of an oppressor. This enrollment was an acknowledgment of the submission of the chosen people to the heathen on account of their sin. So even in His birth He shared the sins of His people. He was born amid the homeless crowd, taking refuge on account of their slavery in an inn. And for Him there was no room even there! Now for a moment consider the Divine order. The decree of Cæsar seemed to touch most lightly that man and woman at Nazareth, just as the passing of any law to-day would seem to be comparatively of small moment to in-

dividuals. Yet for the time being, Cæsar Augustus was an official of the throne of heaven, and his decree was the means of carrying into effect a Divine arrangement that the King of kings should be born at Bethlehem. Kings and nations moved into line at His coming, for Whom the world had no room. Men may seem to dethrone God. It is not so. Through their folly He establishes His decrees.

*From Canon Hole:*

Very like this world was that inn. Room and smiling welcome for the rich and the reveler; no room for the heavy-laden and the poor. And very like—because that which we see *without* in others we can find *within* ourselves, if we look—is our own heart unto that inn. Room, ample room, for pride and display, luxury and indolence; no room for humility and meekness, self-denial and holy work. Yet, as surely as Christ was born, nigh upon two thousand years ago, in a manger, so is He born now in lowly homes and hearts. Does not your own experience correspond with this? Have you not found Christ in poverty rather than in plenteousness, in suffering rather than in merriment, in solitude rather than in multitudes, in the stable rather than in the inn? When have you prayed most vehemently? When have you seemed to know most clearly that you had a soul that could never die, though the body might be buried in a week? It has been when you have been sent away from the din and excitement of the world, to the lonely, silent places of affliction; affliction in others, or in yourself, alike meant to lead us unto Christ. To be always in the inn, always and altogether in the uproar, and heat, and enjoyment of the world; that would be death to us as Christians, death to our spiritual life.

**Tuesday, 8th.** *Luke ii. 8 to 21.* The song of the angel and the chorus of the heavenly host are of especial interest as revealing heaven's outlook upon the birth of Jesus. The song and chorus were for the ears of men of simple character, and faithful discharge of duty, near to the heart of nature, and far removed from the strife of party, and the policy of nations. The song announced the fact of the birth of the anointed Lord. The chorus revealed the significance of that birth as heaven understood it. 1. *"Glory to God in the highest."* That which had been missed by the race was now to be realized in a new creation through the incarnation of God and atonement. 2. *"Peace on earth."* All the division and strife among men had resulted from their having "come short of the glory of God." The Newly-born would lay the foundations of eternal peace in the restoration of that glory. 3. *"Good pleasure in men."* Through Jesus, man was to be restored to the place from which he had fallen, and God would again find His pleasure in him. Over the sin, the strife, and the sorrow of men, heaven sang its sweetest songs, for the Saviour was born, and the light of hope was on all the darkness.

*From T. DeWitt Talmage:*

How painfully and wearily one thousand years of the world's existence rolled along, and no Christ. Two thousand years, and no Christ. Three thousand years, and no Christ. Four thousand years, and no Christ. "Give us a Christ," had cried Assyrian, and Persian, and Chaldean, and Egyptian civilizations, but the lips of the earth and the lips of the sky made no answer.

The world had already been affluent of genius. Among poets had appeared Homer, and Thespis, and Aristophanes, and Sophocles, and Euripides, and Alexis Æschylus; yet no Christ to be the most poetic figure of the centuries. Among historians had appeared Herodotus, and Xenophon, and Thucydides; but no Christ from Whom all history was to date backward and forward—B. C. and A. D. Among conquerors Camillus, and Manlius, and Regulus, and Hannibal, and Scipio, and Pompey, and Cæsar; yet no Christ, Who was to be Conqueror of earth and heaven.

But the slow century, and the slow year, and the slow month, and the slow hour at last arrived. The world had had matins or concerts in the morning and vespers or concerts in the evening, but now it is to have a concert at midnight. The black window-shutters of night were thrown open, and some of the best singers of the world stood there, and, putting back the drapery of cloud, chanted a peace anthem, until all the echoes of hill and valley applauded and encored the Hallelujah chorus.

**Wednesday, 9th.** *Luke ii. 22 to 40.* Simeon and Anna within the temple are the representatives of the remnant of Israel who are living within the purpose of God in the midst of widespread declension. The song of Simeon is most lovely, and in its outlook takes in a wider range than either of those that have preceded it. The true Israelite has the true outlook upon the Divine purpose. "All peoples" and "the Gentiles" come within the scope of this

"salvation" as well as Israel. What a moment for this son of faith, when he held in his own arms, in actual realization, this "child set for the falling and rising up of many in Israel." That God had a remnant of faithful ones is proved by the fact that Anna "spake of him to all them that were looking for the redemption of Jerusalem." In the joy thus brought to the hearts of these aged ones, what a testimony to the grace of God, that never permits individual faithfulness to be robbed of its reward by general unfaithfulness. At the door of the church of Laodicea the Master knocked, and to any man who opened, He would go in and hold communion. In days of darkest declension God abides with loyal souls.

*From Alexander Maclaren:*

*"This child is set for the fall and rising again of many."* Every man who has heard the word of salvation has some kind of connection with Christ. Christ is offered to each of us, in good faith on God's part, as a means of salvation, a foundation on which we may build. A man is free to accept or reject that offer. If he reject it, he has not thereby cut himself off from all contact and connection with that rejected Saviour, but he still sustains a relation to Him; and the message that he has refused to believe is exercising an influence upon his character and his destiny. The gospel once heard is always the gospel which has been heard. Nothing can alter that. Once heard, it is henceforward a perpetual element in the whole condition, character and destiny of the hearer. Christ does something to every one of us. His gospel will tell upon you. It is telling upon you. If you disbelieve it, it is not the same as if you had never heard it. Never is the box of ointment opened without some savor from it abiding in every nostril to which its odor has been wafted. Only the alternative, the awful "either, or" is open for each—the "savor of life unto life, or of death unto death."

**Thursday, 10th.** *Luke ii. 41 to 52.* This is an exquisite picture, robbed very often of its beauty by a misrepresentation of the attitude of Jesus among the doctors. He was now by the Jewish rite of confirmation a son of the Law, and He lingers as a disciple among the teachers of His people. They were astonished at "his understanding and his answers." When His mother found Him, He uttered His first recorded words. They are very wonderful words, revealing: 1. His sense of vocation, "My Father's house," or "business." 2. His sense of obligation, "I must." What then was His Father's business for Him at that time? That He should be a disciple, taking His place among the youth of all time at the feet of teachers. In the power of that double sense of vocation, and obligation, He was "subject" to His parents at Nazareth (verse 51); and that life of submission was the secret of His advancement "in wisdom and stature, and in favor with God and men." How beautifully even here He reveals the highest ideal of human life. A high sense of relationship to God, and simple and natural correspondence to every-day conditions of life. It is the Father's business to find and fill the true place at the present moment. The work of God is not a far-off fact for which I am preparing. It is the present duty, the next thing!

*From Alexander Maclaren:*

*"And he went down with them, and came to Nazareth, and was subject unto them."* For eighteen uneventful years the story of Christ's life lies in these few words that we may learn how the spirit of a son makes every place the Father's house and every meanest task the Father's business. What a lesson of patient waiting for the wider sphere is here! Young people, conscious of power, or often only stung by restlessness, are apt to think home a very contracted field, and to despise its quiet monotony, and fret and chafe at its imposition of petty obedience. Vanity, selfish ambition, proud independence, are always in a hurry to get away from the modest shelter of a mother's house and make a mark in the world. The prodigal, who wants riotous living, is in a hurry, too. But the true Son is the more a Son of Mary because He feels Himself the Son of God, and nourishes His pure spirit in sweet seclusion, which yet is not solitude, till the time comes for larger service in a wider sphere. The wider work is quietly postponed for the narrower tasks.

**Friday, 11th.** *Luke iii. 1 and 2.* With what care Luke has marked for us the time of John's ministry. That time is pointed out by "the hands of an emperor, a governor, three tetrarchs, and two high priests." This elaborate statement has two main points of interest. 1. The condition of the world. The empire under Tiberius Cæsar, whose character Van Droen thus describes, "Talented, ambitious, cruel, li-

centious, infamous, inhuman." The commonwealth of Israel divided, and governed by four of Rome's vassals. The priesthood degraded by a dual headship, contrary to all the law of God. 2. Yet this is background only. These historic statements are but made to mark the date of the only important event of the period. "The word of God came unto John." Another startling evidence of the manipulation of all kings and events by the Sovereign God, for the working out of His purposes. It may be that to-day the word will come to some obscure dweller in the wilderness, and in the counsels of heaven this will be a greater event than all the decrees of kings, or politics of men. As simple matter of history, how evident it is, that the word which John was commissioned to proclaim was far more important than any other matter of that time. The influence of the One Whose advent he foretold, what has it not touched in the passing of the centuries?

*From J. C. Ryle:*

The opening verses of this chapter tell us the names of some who were rulers and governors in the earth, when the ministry of John the Baptist began. It is a melancholy list, and full of instructions. There is hardly a name in it which is not infamous for wickedness. Tiberius, and Pontius Pilate, and Herod, and his brother, and Annas, and Caiaphas, were men of whom we know little or nothing but evil. When such were the rulers, what must the people have been? Such was the state of things when Christ's forerunner was commissioned to begin preaching. Such were the times when the first foundation of Christ's Church was brought out and laid. Let us learn to never despair about the cause of God's truth, however black and unfavorable its prospects may appear. At the very time when things seem hopeless, God may be preparing a mighty deliverance. At the very season when Satan's kingdom seems to be triumphing, the "little stone, cut without hands," may be on the point of crushing it to pieces. In the very hour when a Roman emperor and ignorant priests seemed to have everything at their feet, the Lamb of God was about to come forth from Nazareth, and set up the beginnings of His kingdom. What He has done once, He can do again. In a moment He can turn His Church's midnight into the blaze of noon-day.

**Saturday, 12th.** *Luke iii. 3 to 20.* John came into public view when the word of God came upon him. His personal preparation had been that of apartness, seclusion, and meditation. His message was not the result of meditation. It came upon him from heaven. He was prepared for it, and went forth to deliver it, without any reference to conventionality, or probable consequences to himself. The great heaven-born word that fell from his lips swept over the whole country, and all sorts and conditions of men crowded to listen. And how he preached! Every refuge of lies seems to have tottered and fallen before the onrush of the Divine proclamation. The ordinary crowds, the publicans, and even the soldiers were among the enquirers, and to each he made direct and personal application of the principles of righteousness. And all this was the set prelude to the music of Messiah's message. We need just such missions to-day, and thank God we are not without men who receive their word from God, and deliver it without corruption. It is sometimes a serious question as to whether men ever receive the King unless the herald has prepared the way for His advent.

*From Joseph Parker:*

One of the first things that a true minister has to do is to destroy false hopes. It is thus that John did when he broke in thus rudely upon the traditional hopes of those who heard him. They were living securely in the fact that Abraham was their father, and their reasoning was that if Abraham was their father they themselves were necessarily good, and their moral position was invincible. John takes the roof off this house of refuge, and pours the Divine storm upon their heads. He throws down the walls within which they had enclosed themselves, and sends the floods of Divine judgment along the courses of their foundations. But there is a word of hope even in this storm of vengeance. John declares the possibility of repentance even on the part of a generation of vipers. The Christian teacher ought not to content himself with mere denunciation. Let him be faithful in describing the real character of those who hear him; but when he has done so, let him see that they do not die of despair, for want of the hopeful word of repentance.

**Sunday, 13th.** *Luke iii. 21 to 38.* All so far has been preparatory. The Man of the race now comes from the ordinary pathway of men in the home and workshop to the ministry of humanity amid its sins,

and sorrows, and sighs. After His baptism, He prayed. The gospel of His manhood alone notes that fact. He stands, the perfect Godly Man, and this very perfection of humanity finds its highest expression in absolute dependence upon God —He prays. Then follows the twofold seal. The pleasure of God directly declared to Him, and the anointing of the Spirit. Then comes the genealogy of the Man Jesus, and here it runs back through all human channels to God, thus revealing the necessity for, and wisdom of, dependence. Man has come from God, and is entirely the work of God. He is therefore dependent upon Him, and walking only in His ways, has all supply necessary. Oh, the wondrous possibilities of my own being that I see in that Man, praying, delighting the heart of God, and equipped for all that is to come by the Spirit of God.

*From F. B. Meyer:*

As the Lord emerged from the waters of baptism, the heavens were opened, and the Spirit in bodily shape descended upon Him and abode. Then His mouth was opened, and His public ministry commenced. The Spirit was given Him without measure, as the power in which He was to cast out devils, preach the gospel, and glorify His Father by His human life and ministry.

What that scene was in the life of the Lord, Pentecost was for the Church. Then she was anointed for her Divine mission among men; the unction of the Holy One rested upon her, to be continued and renewed as the centuries slowly passed. What happened for the Church, should take place in the history of each member of it. This anointing is for all, it is to be received by faith, and is especially intended to equip us for work. Hast thou had thy share? If not, art thou not making a mistake in attempting God's work without it? If Jesus did not put His hand to this work till He was conscious of His anointing, though He was one with the Holy Spirit in an especial sense, how much less should we!

**Monday, 14th.** *Luke iv. 1 to 13.* As man, Jesus is tempted. The whole of the words with which He rebuts the attacks of Satan are quotations from the Divine laws for the government of human life. He deliberately abides in the will of God as thus revealed, and overcomes the enemy at every point. The connection of this threefold victory with the fall of man is suggestive. Adam was tempted in the garden of God's planting, and falling, was driven into the wilderness. Jesus went into the wilderness, and being there tempted, overcame, and so opened for man the way back to the garden of God. In the thirteenth verse the exhaustive nature of hell's onslaught may be seen. *"When the devil had completed every temptation."* Evil had nothing more to suggest. The whole realm of human life had been assailed, and at every point the citadel had been impregnable. The thoroughness of the temptation is the completeness of the victory. From that moment man in Christ has regained the sceptre Satan had snatched from him. It is noticeable that during the days of public ministry, the Lord always and only spoke to demons in tones of supreme authority.

*From—Andrewes:*

The greatness of Christ is implied in the greatness of the bribe here offered Him. Satan is not accustomed to offer *all* to those whom he tempts, but gives little by little. "There be some that will say, They were never tempted with kingdoms. It may well be; for it needs not, when less will serve. It was Christ only Who was thus tempted; in Him lay a heroical mind that could not be allured with small matters. But with us it is nothing so, for we esteem far more basely of ourselves. We set our wares at a very cheap price; he may buy us even dagger-cheap, as we say. He need never carry us so high as the mount. The pinnacle is high enough; yea, the lowest steeple in all the town would serve the turn. Or let him but carry us to the leads and gutters of our own houses, nay, let us but stand in our windows or our doors, if he will give us but so much as we can there see, he will tempt us thoroughly; we will accept it, and thank him, too. He shall not need to come to us with kingdoms. . . . . A matter of half a crown, or ten groats, a pair of shoes, or some such trifle will bring us on our knees to the devil."

**Tuesday, 15th.** *Luke iv. 14 to 30.* How natural that the perfect Man should find His way back to the familiar scenes and faces of Nazareth. The synagogue, where He had so often gone, "as his custom was," would recall the days of the past, when He had delighted in the cessation from toil, and the quietness of worship. In that synagogue He claimed that the greatest utterances of the prophets of His people found in Him their fulfillment. What gracious

words fell from those lips filled with grace! "Good tidings." "Release." "Recovery of sight." "Liberty." "The acceptable year of the Lôrd." How was it that such words failed to win the hearts of the listeners? Because they had no consciousness of the need upon which these words were based, a need revealed by that other set of words. "Poor." "Captives." "Blind." "Bruised." The human heart expressed itself eloquently in casting Him out of the city, and the attempt to hurl Him from the heights. Only sin-wearied men can appreciate the music of the gospel.

*From C. H. Spurgeon:*

*"Deliverance to the captives."* None but Jesus can give deliverance to captives. Let the Master say, "Captive, I have delivered thee," and it is done forever. Satan may plot to enslave us, but if the Lord be on our side, whom shall we fear? The world, with its temptations, may seek to ensnare us, but mightier is He Who is for us than all they who be against us. The machinations of our own deceitful hearts may harass and annoy us, but He Who hath begun the good work in us will carry it on and perfect it to the end. The foes of God and the enemies of man may gather their hosts together, and come with concentrated fury against us, but if God acquitteth, who is he that condemneth? Not more free is the eagle which mounts to his rocky eyrie, and afterwards outsoars the clouds, than the soul which Christ hath delivered. If we are no more under the law, but free from its curse, let our liberty be practically exhibited in our serving God with gratitude and delight.

**Wednesday, 16th.** *Luke iv. 31 to 44.* Here is a group of pictures, revealing different aspects in the work of Jesus.

1. Vs. 31, 32. He is teaching in the synagogue, and the people in astonishment listen to His words of authority.

2. Vs. 33-37. The quietness of the place and occupation is disturbed by the awful cries of a demon-possessed man, and with perfect ease the Master is at once seen as the Lord of the under-world of evil. The demon knows Him, and is filled with terror at His presence. The word spoken is calm and authoritative, and the evil spirit obeys. The whole realm of evil is subject to Him, though unreconciled.

3. Vs. 38, 39. Here He is seen as supreme over disease, and this revelation follows that of His authority over evil. He, Who is able to exorcise demons, has no difficulty in dealing with the result of evil in any form.

4. Vs. 40, 41. His unlimited resource. Was ever sunset so glorious? Surely on that eventide it was light indeed!

5. V. 42. His need of loneliness. From all the pressing crowds to the desert. And yet again the necessity of His mission carries Him on to further labor. How imperative to Him was the business for which He was "sent." Note well the "I must."

*From William M. Taylor:*

Have we not here an impressive illustration of the compassion of Christ? He never saw a multitude without feeling for all that were in it, and no sufferer ever made application for relief to Him in vain. So here, "he laid his hands on every one of them and healed them." Each had his own form of disease, but that touch of power was enough to convey health, no matter what the particular malady might be. And in all this, viewed as a sign, or acted parable of gospel truth, we have the assurance that the Saviour is able and willing to remove from us every form of sin, and to work in us that holiness without which we cannot see the Lord. . . . . So as I think out the full significance of this sunset scene in the Gospel story, the vision widens from Capernaum to the world, and still I see the blessed Redeemer exercising His Divine and chosen vocation as the Spiritual Healer of Humanity. "From every clime and coast" the sin-sick sons of Adam come to Him—the guilty, the backsliding, the burdened, the forlorn, the tempted, the victims of evil habits, and the wornout votaries of pleasure, and "he lays his hand on every one of them and healeth them." You, at whose heart a plague is aching, why should not you join the throng? With some of you the sun may be setting, in some of you the malady may be of the most violent sort, but no one of you is beyond His help. Go then to Him, and His touch of power will make you whole.

**Thursday, 17th.** *Luke v. 1 to 11.* These four men have already been called by Jesus into the relationship of discipleship, but the Master, requiring them for service also, calls them again, and in a new way. They are still entangled with their nets and daily avocations. To cut them adrift from these is necessary, and He does it by revealing Himself as supreme in this realm of life also. By His action now He reveals the necessities and possibilities of the

higher service, and by His word of application lifts the whole scene so that the full light of His intention may fall on it. He takes command of the vessel. They obey at His word in spite of apparent difficulties. Overwhelming success follows. While they are astonished at His power, He turns their attention to His own purpose, "Henceforth thou shalt catch men." Then, "they forsook all, and followed him." A brief and concise statement of the laws of Christian service, and the true secret of catching men. Christ in command of our organizations, and we implicitly obedient. Yet this is only for those whom He calls out of business. The majority are to "abide in their calling with God." It is well to be sure of His call.

*From C. H. Spurgeon:*

*"At thy word"* has been the password of all good men from the beginning until now. Saints have acted upon these three words, and found their marching orders in them. An ark is builded on dry land, and the ribald crowd gathers about the hoary patriarch, laughing at him; but he is not ashamed, for, lifting his face to heaven he saith, "I have builded this great vessel, O Jehovah, at Thy word." Abraham quits the place of his childhood, leaves his family, and goes with Sarah to a land of which he knows nothing, and in which he roams as a stranger and a sojourner all his days. He dwells in tents with Isaac and Jacob. If any scoff at him for thus renouncing the comforts of settled life, he lifts also his calm face to heaven and smilingly answers to the Lord, "It is at Thy word." Moses lifts his rod in the presence of haughty Pharaoh, "At Thy word," great God. Nor does he lift that rod in vain at Jehovah's word, for thick and heavy fall the plagues upon the children of poor Ham. They are made to know that God's word returneth not to Him void, but fulfilleth His purpose, whether it be of threatening or of promise. If in afterdays you find Joshua compassing Jericho, and not assailing it with battering rams, but only with one great blast of trumpets, his reason is that God has spoken to him by His word. And so right on, for time would fail me to speak of Samson, and Jephthah, and Barak: these men did what they did at God's word, and, doing it, the Lord was with them.

**Friday, 18th.** *Luke v. 12 to 16.* This leper had made great advance beyond the common crowd in his attitude towards Jesus. He believed in His power to heal. It was a splendid thing to say when you remember his condition. Luke, the physician, gives us a vivid and awful picture of that in the words "full of leprosy." A more hopeless case did not exist, and yet this man was sure of Christ's ability. The point where he paused was as to the willingness of the Master. Had he known Him, that doubt could not have lingered in his mind for a moment. Yet surely it was the right place to pause. By that attitude he swung off into the will of the Supreme. If that was that he should be healed, the issue was certain; and if not, then there would be no healing. How quickly and how graciously, by touch and word, the Master settles the question. Jesus was always tender towards those who came haltingly, leaning on an "if." He swept the doubt away by taking away the weakness that caused it. Precious is the faith that has no "if" in its approach but exceeding precious is the grace that honors the feeblest faith reposed in Him!

*From William M. Taylor:*

*"He put forth his hand and touched him."* You remember that very suggestive scene, in "Uncle Tom's Cabin," when Miss Ophelia was compelled to revise all her theories about the training of Topsy, by overhearing the dark, little, wooly head, saying to some of the other slaves, "La! Miss Pheely would no more touch me than she would a toad." She felt that the child had spoken the truth, though she did not know how in the world she had come to discover it, but the revelation of it to herself let her see the great mistake she had been making in the education of her protege, and told her how it was to be remedied. Now here, as it seems to me, is the very mistake which not a few earnest Christians of Miss Ophelia's stamp are making in these days. They are seeking to save the lost without touching them, and their efforts are powerless, because those on whom they are exerted feel that all the while they are making them from a mere sense of duty, and not out of any compassion for them, or sympathy with them. If, therefore, we want to do good we must not give our money and our efforts merely, but our sympathy as well.

**Saturday, 19th.** *Luke v. 17 to 26.* A wonderful gathering. We can see those doctors of the law who had come so far to hear this Teacher. How critically they would attend to His words, and how carefully they would guard their hearts against any new idea! The strong, impetuous

faith of a few men disturbs the assembly, and there is now a very practical problem for the doctors and for Jesus in the shape of a "man that was palsied." The doctors wisely did not interfere. Jesus, without haste and without hesitation, at once laid bare the whole mystery of this case, and adopted the only treatment possible. "Man, thy sins are forgiven thee." The doctors' heads get closer together, and the word "blasphemy" is whispered round! Jesus interrupts them, and sends the man home carrying his bed. Now discuss the theoretical in the light of the practical: forgiveness of sins, and healing of diseases. This is ever the Lord's way with those who desire to question His philosophy. Let them account for the facts of His power in the region of their evident weakness and then it will be competent for them to debate His authority in the realms where they are absolutely ignorant.

*From William M. Taylor:*

When a man claims the right or authority to forgive sin, he should be required to prove the genuineness of his claim by working a miracle as real as this of the healing of the paralytic was. It is just as true now as it was when Jesus was on the earth, that God alone can forgive sin. Yet there are priests among us who aver that they may hear confessions, and, by Divine authority, grant absolution. Now it is easy to meet and rebut that claim, by showing from the New Testament that Jesus Christ is the only High Priest of His people, and that all believers are in Him equally near to God, no one of them being on a different plane from the rest, and all alike needing to be forgiven by Him. But in the light of this portion of the gospel narrative, perhaps a shorter and easier way to meet this pretension is to say, "Well, when the Lord's claim was challenged, He wrought a miracle to prove its genuineness. Go you and do likewise, and then we will rest in your absolution as Divine; but until then, your absolution is of no value to us, for it is God's forgiveness we need, and you cannot give us that."

**Sunday, 20th.** *Luke v. 27 to 39.* Nothing puzzled the religionists of our Lord's time more than His eating and drinking on terms of familiarity with the publicans and sinners. In this section He answers the question, and how gracious an answer it is. He sits and eats with them that He may bring blessing to them. They are diseased, and He is the great Physician. He goes where He is needed. Is there not also a searching sarcasm in His answer? It is as though He would have said to them: "Such righteous men as you can need no physician. I go to the needy—the sinful." His calling of Matthew from the depised class was in itself a rebuke to them.

"Out of the busiest haunts of life,
Its most engrossing cares,
Its nightly travail, daily strife,
Self-woven golden snares—

"He for His vineyard doth provide,
His gentle voice doth move
The world's keen votaries to His side,
With its persuasive love.

"So Matthew left his golden gains,
At the great Master's call;
His soul the love of Christ constrains
Freely to give up all.

"To one sweet Voice his soul doth list,
And, at its 'Follow Me,'
Apostle and Evangelist
Henceforth for Christ is he.

"Oh, grant us grace that at Thy call
We may obedient be;
And cheerfully forsaking all,
May follow only Thee."

—*J. S. B. Monsell.*

*From M. R. Vincent:*

Some people in a city think they will build a fountain. They engage an engineer and a noted sculptor. A beautiful design is carried out in stone or bronze. The water is to pour from vases in the hands of sea-nymphs, and to spout from the horns of tritons. At last all is ready. The crowd assembles to witness the opening of the fountain. The signal is given, there is a little spurt from a jet here and there, and then all is dry as before. The stupid engineer has drawn his water from a point almost as low as the base of the fountain, and there is no head to send the water through the pipes. But a more competent workman comes to the rescue. He lays a large main. He leads it to a deep lake or reservoir far up above the town; and now, at the signal, the crystal waters shoot high into the air, and drape the beautiful forms with their falling spray. O my friend, I greatly fear you have not rightly estimated that moral system of Christ. It is grander than you think; higher than you are aware; and to make your life flow through it to refresh the world, you will need something besides the pressure of your feeble will. Your reservoir is too low down. If your life is to fill that godlike outline of virtue, its impulse must be Divine. If your impulse is earthly, your life will be earthly. That moral code was meant for a new man, and nothing but a

birth from above, nothing but an impulse generated and maintained by God Himself, will ever enable you to live it. The new code and the new man will not be separated. If they shall not go together the gospel will be caricatured by you, and the new precepts will break loose continually from the old will, and the old passions, and the old habits, and the rent will be worse.

**Monday, 21st.** *Luke vi. 1 to 11.* When the heart is at enmity against God, how the most gracious of His doings produce hatred and anger. Jesus restores the man with the withered hand, and they are filled with madness. The reason is to be found in the fact that by this deed of grace, He has upset their views concerning the Sabbath day. Surely there is no desecration of divine ordinances so fearful as that severe orthodoxy which clogs the stream of compassion. The correctness which would have allowed this man to have remained in misery an hour longer, violated the inner meaning of the Sabbath, which is *rest.* The Lord of the Sabbath fulfilled its intention, and so sacredly kept it, when He brought to this poor sufferer the rest of healing, after years of limitation and weakness. The picture is also a parable of healing. If thou art suffering from some cruel disability, some paralyzed power, some withered possibility, the Living Christ now stands before you saying, "Stretch forth thy hand." Yes, surely it is *impossible,* yet *do it because He commands,* and with this yielding of the *will,* the power will be found.

*From J. C. Ryle:*

*"He knew their thoughts."* It should be a daily and habitual reflection with us that we can keep nothing secret from Christ. To Him apply the words of St. Paul, "All things are naked and opened to the eyes of him with whom we have to do." There is not a word in our mouths, not an imagination in our hearts, but Jesus knows it altogether. How many searchings of heart this mighty truth ought to awaken within us! Christ ever sees us. Christ always knows us. Christ daily reads and observes our acts, words and thoughts. The recollection of this should alarm the wicked and drive them from their sins. Their wickedness is not hid, and will one day be fearfully exposed, except they repent. It should frighten hypocrites out of their hypocrisy. They may deceive man, but they are not deceiving Christ. It should quicken and comfort all sincere believers. They should remember that a loving Master is looking at them, and should do all as in His sight. Above all, they should feel that, however mocked and slandered by the world, they are fairly and justly measured by their Saviour's eye. They can say, "Thou, Lord, who knowest all things, knowest that I love thee."

**Tuesday, 22nd.** *Luke vi. 12 to 16.* The twelve were chosen by the Lord deliberately and of set purpose for the carrying out of His work. There was no mistake in the selection. Thinking of that choice on the Divine side we know that it was from the whole human race. There could have been no other apostles. These were the men of Divine selection. Considering the choice from the human side, how very instructive it is to note that our Lord prefaced it by a night of prayer. The Eternal Will is sought in communion, and thus the human action becomes its expression.

"Why need He pray, Who held by filial right,
O'er all the world alike of thought and sense,
The fullness of His Sire's omnipotence?
Why crave in prayer what was His own by might?
Vain is the question—Christ was Man in need,
And being Man, His duty was to pray."
—*Hartley Coleridge.*

In the arrangement of the names note how they were chosen in double harness, two by two, and yet so that there was one apostolate, the "ands" linking all. There is a great danger of forgetting our Lord's method of sending His messengers forth two by two.

*From J. Oswald Dykes:*

"The glorious company of the apostles," the Church has called them in her hymn; but had we seen them that dawn, as they clustered round their King, we must have thought them a strange, unlikely, inglorious band. Twelve Galilean workmen, with average ability and the prejudices of their class; attracted indeed by the superiority of this Man and yielding to His influence, but neither comprehending Who He was, nor what He was to do; ignorant, rude, strong-passioned, ill-sorted: by these twelve to lay the foundation of the Church of God so broad and deep that on them might be built the hopes of all mankind and the destinies of the saved, regenerated earth! Did ever means seem in more fool-

ish disproportion to the end? Yet He did it. These foolish things God chose to confound the wise. The might of Jesus' Spirit turned them to apostles; and to that dozen workmen on the hill all Christendom in all time has looked back as to the planters and fathers of its faith. It is always the same. For the humbling of human pride, and the practice of Christian faith, God works salvation for men by means which men despise.

**Wednesday, 23rd.** *Luke vi. 17 to 49.* This paragraph contains our Lord's discourse to His disciples, delivered in the hearing of the crowds. The difference between this and the Sermon on the Mount, as recorded by Matthew, is in the omission here of all the contrast between the old system and the new. Here we have the great principles for the blessing of humanity at large. The supremacy of character as revealed in the Beatitudes. The law of love which is to govern all the relationships of life. The relation of men to God, sons of the Most High, children of the Father. The bearing of the fruits of character and love, is to be the proof of our loyalty to Christ, rather than our orthodox recitation of His name. He ends "his sayings" by a claim that is quiet in its assumption of authority, and most startling also. The character that will abide through all storms and upheavals is that built upon Himself and His words. Carefully note the threefold condition (verse 47): 1. "Everyone that cometh to me," surrender; 2. "And heareth my words," discipleship; 3. "And doeth them," obedience. When these conditions are fulfilled, stability is the result. Where they are disregarded nothing is strong enough to abide the storms.

*From H. J. Wilmot-Buxton:*

The religion of Jesus Christ is one of deeds, not words; a life of action, not of dreaming. If we would know whether we are being led by the Holy Spirit, we must see if we are bringing forth the fruit of the Spirit. If we would discover if the works of a clock are right, we look at the hands. So, by our words and deeds, we shall show whether our hearts are right with God. A religion of the lips is worth nothing. It is easy enough to assume the character and manner of a Christian, but to live the Christian life is not so easy. A man can make a sham diamond in a very short time, but the real gem must lie for ages in the earth before it can sparkle with perfect purity. Do not trust to feelings or words in yourself or others, but look at your life; a real and false diamond are very much alike, and yet there is all the difference in the world in their value. Let us look into our lives very closely, and see whether we are mistaking outward form for true religion, words and professions for holiness, leaves for fruit.

**Thursday, 24th.** *Luke vii. 1 to 10.* Jesus here passes over the national barrier to bring blessing to the household of a Roman centurion. It is of great interest to notice the threefold opinion concerning this centurion in the narrative. 1. That of the elders (verse 4), "he is worthy." 2. That of the centurion (verse 6), "I am not worthy." 3. That of Jesus (verse 9), "I have not found so great faith, no, not in Israel." The centurion's philosophy of discipline is excellent. "I am set under authority, having under myself soldiers." The man that knows how to obey is the man fit to command. His estimate of Christ also is very beautiful. He looks upon Him as supreme, and asks Him to exercise His authority by the uttering of a word only. And here he surely recognizes his own philosophy as being perfectly realized. Christ's perfect obedience to the Divine will, argues His perfect authority.

Ah! brother, sister, in life's crowded street,
What bitter need is there that you and I
Should fall in love and sorrow at those feet,
And lift once more our supplicating cry.

O Lord! I am not worthy Thou shouldst come
Beneath my roof, too foul for Thy pure eyes;
Yet there 's a dying servant in my home,
Lord, speak—I am not worthy—but he dies.

—*Alan Brodrick.*

*From William M. Taylor:*

We may be instrumental in introducing others to Christ, without repairing to Him for ourselves. These Jewish elders very probably were among those who finally rejected Christ. We cannot certainly say so, yet the warning given by Christ, to the effect that while many should come from the east and from the west, and sit down with Abraham in the kingdom of heaven, the children of the kingdom should be cast out, seems to imply so much (Matt. viii. 11, 12). In any case, there is a fearful possibility that some who have introduced others to Christ may be themselves at last

unsaved. Many years ago I read a tract entitled, "Noah's Carpenters," which dwelt upon the thought that the very men whose hands had built the ark were themselves drowned in the flood. It made a deep impression on my mind, and has often since led me to earnest searching of heart, lest "having preached to others I myself should be a castaway." Let every one of us who are engaged—whether as parents, or Sabbath-school teachers, or ministers of the gospel—in instructing others, lay this warning to heart, and make sure that we are in Christ ourselves, for who may describe the agony of those who shall have to say at last, when they are shut out of the kingdom, "Have we not prophesied in thy name?" and He will reply, "I never knew you, depart from me, ye that work iniquity."

**Friday, 25th.** *Luke vii. 11 to 17.* It is interesting to note the meeting of these two crowds just outside the city of Nain. Approaching the gate are the Master, and His disciples, and a great multitude. Just emerging from the gateway is the widowed mother, bearing her dead son to burial, and "much people of the city was with her." It is a typical picture revealing the whole mission of Jesus. He came to meet the procession of death and turned it back, transforming it into a triumph of life, drying tears, and healing human hearts in reunion with loved ones, in the power of His life bestowed. What a precious revelation of His heart is the compassion which the sight of that lonely woman roused. Dear, stricken heart! Didst thou rise this morning feeling that thou wert all alone in thy great agony? It is not so.

"In every pang that rends the heart
The Man of Sorrows has His part."

He is coming to meet thee, and ere the shadows of the night wrap thee round for slumber, He will turn thy sorrow into joy if thou shalt meet Him. And now the meeting depends upon no apparent accident, for to-day He is close at hand to all that seek Him.

*From Alexander Maclaren:*

Christ stands forth as the Prince and Giver of life. His word is enough. The assumption of authority by Christ is of a piece with all His tone. The whole is His proclamation that He is "Lord, both of the dead and living." It is prophetic, too, for it foreshadows the day when they that are in the graves shall hear the voice of the Son of God.

The miracle also teaches the impotence of death, which is but His servant, and vanishes at His bidding. It demonstrates the partial operation of death, as affecting not the person, but only the body. It shows that when a man dies he is not ended, but that personality, consciousness, and all that make the man are wholly unaffected thereby. "He gave him to his mother." Who can paint that reunion? May we not venture to see in Christ's action here some dim forecast of the future, when, amid the joys of heaven, we, too, may hope to be reunited to our dear ones, lost awhile? Surely He Who brought this young man back from the dead to soothe a widow's sorrow, and found joy in giving him to a mother's arms, will do the like with us, and let lonely and yearning hearts clasp again their beloved.

**Saturday, 26th.** *Luke vii. 18 to 35.* John in prison sends to Christ to ask whether He is really the Messiah. Jesus sent answer in the form of miracles wrought. He Who denied a sign to an evil and adulterous generation who sought merely for the satisfaction of an unholy curiosity, sends a shoal of them to the man whose faith is being tested in circumstances of great trial. Then turning to the crowds Jesus bears testimony to John. "Among them that are born of women there is none greater than John." High praise this! It is, however, the prelude only to another statement, "He that is but little in the kingdom of God is greater than he." And why? Because John was "born of a woman," and all those in the kingdom of God are "born again" from above. What a picture the Lord gives us of the folly of earth's wisdom. According to this wisdom, John, the stern ascetic, was demon-possessed! Jesus, full of tender grace, condescending to the level of sinners, was of necessity impure! Thus did man miss the ways of God. Only the children of God understood His wisdom, and in them, therefore, that wisdom was justified.

*From J. C. Ryle:*

*"Wisdom is justified" of all her children.* The idea which our Lord desired to impress upon us appears to be, that though the vast majority of the Jews were hardened and unreasonable, there were some who were not, and that though multitudes saw no wisdom in the ministry of John the Baptist and Himself, there were a chosen few who did. Those few were the "children of wisdom." Those few, by their lives and obedience, declared their full con-

viction that God's ways of dealing with the Jews were wise and right, and that John the Baptist and the Lord Jesus were both worthy of all honor. In short they "justified" God's wisdom, and so proved themselves truly wise.

This saying of our Lord about the generation among whom He lived, describes a state of things which will always be found in the Church of Christ. In spite of the cavils, sneers, objections, and unkind remarks with which the gospel is received by the majority of mankind, there will always be some in every country who will assent to it, and obey it with delight. There will never be wanting a "little flock" which hears the voice of the Shepherd gladly, and counts all His ways right. The children of this world may mock at the gospel, and pour contempt upon the lives of believers. They may count their practice madness, and see no wisdom nor beauty in their ways. But God will take care that He has a people in every age. There will be always some who will assert the perfect excellence of the doctrines and requirements of the gospel and will "justify the wisdom" of Him Who sent it. And these, however much the world may despise them, are they whom Jesus calls wise. They are "wise unto salvation, through faith which is in Christ Jesus."

**Sunday, 27th.** *Luke vii. 36 to 50.* This scene in the house of Simon, the Pharisee, is a striking commentary on what our Lord has recently uttered with regard to the superiority in character of those in the kingdom. This woman is surely one of the least in the kingdom, yet how beautiful she appears, as in words that must have startled and dazed the sleek and complacent Simon, Jesus compares the two. His omissions, and her thoughtful love! In the very realm where Simon would have boasted of his superiority, that of observing the outward courtesies, the Lord shows this new born soul to be far greater than he. It is quite true that the only nobility and gentility is that of birth, but it must be the *new birth.* Anything short of that is but refined and correct selfishness, that may break down and become uncouth and vulgar at any point. The soul born of God is begotten of love, and that is the true "breeding" which shines in tenderness in all the circumstances of life. His action rouses their criticism, and it is beautiful to see how He dismisses her from the atmosphere of their opposition, "Thy faith hath saved thee: go in peace."

*From Mark Guy Pearse:*

This man is just a fair type of a great many religious people of to-day—people who are quite willing to extend a kind of patronage to the claims of Jesus Christ, but who never put themselves much out of the way for Him. They give their heart and energy to their business. They give their enthusiasm to politics. They keep their money for themselves. For religion they are willing to expend an occasional hour on Sunday, and a yet more occasional subscription. Look at it. There it is: religion without any deep sense of sin and so without glad sense of forgiveness; religion without any need, and so without riches; religion without a Saviour, and so without any love. It is religion without the Holy Spirit of God, Who is come to convince of sin, of righteousness, and of judgment to come; to make these the great and awful realities, by which the world is tested and all things are esteemed, for without that Holy Spirit Who is come to shed the love of God abroad in the heart, God is but a name; religion is but a form, sin is but a notion.

**Monday, 28th.** *Luke viii: 1 to 3.* These three verses chronicle the fact of our Lord's missionary journeyings. He went through the cities and villages heralding the gospel. We have here a very interesting flash of light upon His means of support. These women, the three named being undoubtedly women of wealth, ministered to Him of their substance. He Who was able to feed thousands to repletion was graciously willing to be supported on His preaching tours by those to whom He had brought blessing. What eternal honor is conferred upon these women, and what endless joys must be theirs that during the days of His poverty they ministered to Him of their substance. This honor may be shared, and this joy also, by those who possess substance, for all ministry of this kind rendered to the needy of His own, He counts as rendered to Himself. What a sad mistake we have made in linking the word Magdalene with the thought of impurity. Mary was of Magdala, and, therefore, was called the Magdalene. She had been possessed of seven devils, but demoniacal possession did not necessarily mean corruption. The mistake has arisen largely from a baseless attempt to identify her with the woman who came to Simon's house (see last chapter).

*From Alexander Maclaren:*

How many deeds of faithful love and noble devotion are all compressed into these words, "Which ministered unto him." It is the old story of how life shrinks, and shrinks, and shrinks in the record. How many acres of green forest ferns in the long ago time went to make up a seam of coal as thick as a sixpence? Still there is the record, compressed indeed, but existent. And how many names may drop out? Do you not think that these anonymous "many others which ministered" were just as dear to Jesus Christ as Mary, and Joanna, and Susanna? How strange it must be to those women now! So it will be to us all when we get up yonder. We shall have to say, "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?" He will put a meaning and a majesty into it that we know nothing about at present. When we in our poor love have poorly ministered unto Him, Who in His great love died for us, then at the last the wonderful words will be fulfilled. "Verily, I say unto you, he shall gird himself and make them to sit down to meat, and will come forth and serve them."

**Tuesday, 29th.** *Luke viii. 4 to 21.* In uttering this parable of the Sower, Jesus divided the great multitudes gathered about Him under their true sections. Every congregation that has ever assembled to hear His word proclaimed, has been divided in the same way. 1. Those in whom His truth can produce no results—way-side hearers. 2. Those whose power of receptivity is superficial—rock hearers. 3. Those in whom other forces are firmly implanted, which impede and choke the development of truth—thorny hearers. 4. Those who are receptive. Does our Lord intend to teach that for the first three kinds there is no hope? Certainly not! He is simply describing the facts of the case. It is possible for "workers together with him" to see fallow ground ploughed up, the rock broken in pieces, the plants not of Divine planting rooted up: the most unpromising piece of desert may be made to blossom as the rose. The teaching suggests a double responsibility. First, that of those who are called to sowing with Him, it is imperative that they sow the true seed, which He declares to be "the word of God." No ground will yield any harvest of value with other seed. The second responsibility is that of the hearer, and this Christ especially declares in His words, "Take heed how ye hear."

*From John R. Macduff:*

*"Bring forth fruit with patience."* Let others think religion, or theorize on religion, or talk about religion, be it yours to live religion. It is not creeds, or party, or churchmanship that will save you. All the dogmatic theology of Christendom will not save you. A dry, orthodox creed, or confession of faith, could as little insure the salvation of the soul, as a rule in algebra or a problem in mathematics. Bring forth fruit. Be noble. Love God. Open the drooping leaves of your renewed natures to the gladsome sunlight. In one word—"do those things which are pleasing in his sight." This is the want—the crying demand of our age—a living Christianity—Epistles of Christ that may be "known and read of all men." Presumptuous scoffers are there, who would dare to allege that the Bible is an antiquated book—that its age is past and gone—that it was well enough for the world or the church in its nonage—but the refinements of the present era demand something higher and better. Vain dreamers! Christians, you who value your Bibles and prize their priceless worth, know that something better, something nobler, cannot be given. But remember there is one volume (not a substitute, but an all important supplement), which you can produce to silence the gainsayer—the volume of your *life;*—a volume read by worldly and scoffing eyes, that scorn to read the Word of God. They can contemn God's blessed revelation as an effete and antiquated story, but they cannot resist the mighty eloquence of a pure, holy, Christ-like, heavenly walk!

**Wednesday, 30th.** *Luke viii. 22 to 40.* A memorable voyage over the sea and back. The start was made, "himself and his disciples." A time of quiet for Him. "He slept!" The storm did not wake Him—the disciples did! He calmed the sea, and hushed the wind, and rebuked the disciples! How much better had they been able to trust Him without waking Him. A calm sea may be a good thing, but it depends upon its cost. Reaching the country of the Gergesenes, He gives an example of His ministry in the restoration to true life of a demon-possessed man, and the destruction of an unholy and forbidden traffic. Then a deputation of the inhabitants beseech Him to depart—*and He goes.* He will not force Himself upon unwilling hearts. Back to the other side, and the great crowd "welcomed him: for they were all waiting for him." How utter and incomprehensible the folly of those who

sent Him away. Yet how vivid a revelation of the depravity of the human heart when once it is corrupted by the love of gain. The destruction of the swine explains the folly of these people.

*From Alexander Maclaren:*

The Gadarenes had rather have their swine than their Saviour. Fear and selfishness prompted the prayer. The communities on the eastern side of the lake were largely Gentile; and, no doubt, these people knew that they did many worse things than swine keeping, and may have been afraid that some more of their wealth would have to go the same road as the herd. They did not want instruction, nor feel that they needed a healer. Were their prayers so very unlike the wishes of many of us? Is there nobody nowadays unwilling to let the thought of Christ enter into his life, because he feels an uneasy suspicion that, if Christ comes, a good deal will have to go? How many trades and schemes of life really beseech Jesus to go away and leave them in peace? And He goes away. Christ *commands* unclean spirits, but He can only *plead* with hearts. And if we bid Him depart, He is fain to leave us for the time to the indulgence of our foolish and wicked schemes. If any man open, He comes in—oh, how gladly! But if any man shut the door in His face, He can but tarry without and knock.

**Thursday, 31st.** *Luke viii. 41 to 56.* A paragraph full of beauty, as it reveals the Master. His quick sensitiveness to need which ventures in faith is seen in His consciousness of the touch of the trembling woman. His outflowing grace in the tender word, "daughter," with which He addresses her. Again His keen appreciation of the hour of greatest trial in His words to Jairus, "Fear not, only believe." His supreme authority in His putting the scorners out from the chamber where His power was to be manifested. His sweet, human sympathy in the command to give the risen little one something to eat. All His deeds are fair and beautiful, for He is the altogether lovely One.

"Oh, dost Thou ask who touched Thy garment? Oh,
Sweet Master, hast Thou not turned back, and viewed
How round Thee throng and press the multitude?
And would'st Thou still from voices answer flow?
Not all who throng and press for Mine I know;
But trembling, falling, one now Mine draws near,
To tell of garment touched and ended woe,
The things she sought not, nor has heard, to hear;
Things present, things to come, her deeds revealing,
The fount of sin whose flowing none may stay,
Till breaks on Calvary the Fount of Healing,
All wounds to staunch, all tears to wipe away.
This flesh, My garment, feels but faith's right hand;
Ah! many near its hem unhealed will stand."

—*A. Middlemore Morgan.*

*From William M. Taylor:*

What light the spiritual significance of this miracle casts on our obligation to Christ after we have obtained salvation at His hands. He allowed this woman to remain in the background until she had received healing from His power; but as soon as that had been obtained, He called her forward to bear testimony before the multitude. So Jesus does not ask any protestations of attachment from those who are as yet unconverted and unsaved; but after He has saved us He calls us openly to avow what He has done for us and in us. And by this I mean not simply that He requires us to connect ourselves publicly with His visible Church; though He does require that, and that is of great importance in its own place. He calls us to live for Him everywhere; to confess Him wherever we are and whatever we do; to transact our business for His glory; to speak on His behalf to our fellowmen; and to commend Him by our declaration of that which He has done for us, to the acceptance of the sinners with whom we are brought into contact. To confess Christ in the Church, is a noble thing—if it be accompanied by such a life for Christ—nay, more, if the confession be sincere, it will help us maintain such a life. If, therefore, you have anything to confess regarding Him—let me entreat you to do it, both in the Church and out of it. Without such a confession, you will live a poor, stunted life; your fruit will not ripen, your Christianity will not thrive. Therefore, for your own sake, as well as for Christ's sake, if you have received salvation at His hands, come forth, and alike in the Church and in the world make public expression of your indebtedness to Him.